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# RIG VEDA

## VOLUME VIII

*Complete Volume*

• *Authoritative Sanskrit text, with English translation and commentary*  
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U.S. DEPARTMENT OF THE INTERIOR

Washington  
George F. Johnson, Director  
Bureau of Land Management

# RIG VEDA

(Volume VIII)

ऋग्वेद

अष्टमः भागः

# RIG VEDA

## Volume VIII

[Book VIII, Hymns 1-40]

# ऋग्वेद

अष्टमः भागः

[अष्टमं मण्डलम्, सूक्तानि 1-40]

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पुस्तकालय

पुस्तकालय

# ऋग्वेद संहिता

RGVEDA SAMHITA

# ऋग्वेद संहिता

## अष्टमं मण्डलम्

( १ ) प्रथमं सूक्तम्

- ( १-३४ ) चतुर्विंशद्वयस्य सूक्तस्य ( १-२ ) प्रथमादिनीययोः क्रवोयोः काण्वः प्रगावः । ३-२५३  
तृतीयोऽश्वमविशने काण्वो मयानियमन्वातिथी । ( ३-३२ ) पिण्यादिचतसृणां ज्ञायांगमद्  
क्रपयः । ( ३४ ) अनुमिष्याथाद्विर्मी शशनी क्रपिका । ( ३-२०३ ) प्रथमाद्येकोनविंशद्वयसिन्धुः  
( ३-३४ ) पिण्यादिपञ्चानां क्षामङ्गो देवने । ( १-४ ) प्रथमादिचतुर्दशं प्रगावः  
( विषमेषां वृहती । समेषां मनोवृहती ) । ( १-३२ ) चतुर्विंशद्वयसिन्धुः  
( ३२-३४ ) त्रयस्त्रिंशच्चतुर्विंशोश्च विष्टपः । ८८३॥

॥ १ ॥

मा चिदुन्याद्व शंसतु मखायो मा रिष्यत ।  
इन्द्रमिह्मन्तोता वृषणं मचां मुते मुहुःकथा च शंसत ॥ १ ॥  
अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीमहंस ।  
विद्वेषणं संवतंसोभयंकरं महिषुमुभयाविनंस ॥ २ ॥

1.

Mā cid anyād vi śaṁsata sākḥāyo mā riṣhanyata | in-  
dram it stotā vṛṣhaṇam śacā suté múbhur ukthā ca śaṁ-  
sata || 1 || avakrakshīṇam vṛṣhabhām yathājuraṁ gām ná  
carshaṇīśāham | vidvēshaṇam samvānanobhayamkarām mān-  
hiṣhṭham ubhayāvinam || 2 ||

# RGVEDA SAMHITĀ

## BOOK EIGHT

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### 1

O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour. 1

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity. 2

यच्चिदि त्वा जना इमे नाना हवन्त ऊनयं ।  
 अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥३॥  
 वि तर्तुर्यन्ते मघवन्विमर्क्षितोऽर्यो विषो जनानाम् ।  
 उपा क्रमस्व पुरुषमा भर वाजं नेदिप्रमृत्यं ॥४॥

yác cid dhí tvā jánā imé nánā  
 hávanta ūtáye | asmákam bráhmedám indra bhūtu té 'há  
 víśvā ca vārdhanam || 3 || ví tartūryante maghavan vi-  
 paścito 'ryó vípo jánānām | ūpa kramasva pururāpam ā  
 bhara vājam nédishtham ūtáye || 4

महे चन त्वामद्रिवः परां शुल्काय देयाम् ।  
 न महस्त्राय नायुताय वज्रिवो न शताय शतामघ ॥५॥

mahé caná tvām adri-  
 vah párá ṣulkāya deyam | ná sahasráya náyūtāya vajrivo  
 ná śatāya śatāmagha || 5 || 10 ||

अथर्व ८. १

वस्यीन्द्रमि मे पितुरुत भ्रातुर्भुजतः ।  
 माता च मे हृदयथः समा वसो वसुत्वनाय राधमे ॥६॥  
 क्वेयथा क्वेदमि पुरुत्रा चिदि ते मनः ।  
 अलक्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिपुः ॥७॥

vásyāñ indrāsi me pitúr utá bhrátur ábbuñjataḥ | mātā  
 ca me chadayathaḥ samā vaso vasutvanāya rādhasa || 6 ||  
 kvēyatha kvéd āsi purutrā cid dhí te mānaḥ | ālarahi  
 yudhma khajakṛit puraṇḍara prā gāyatrā agāsishuḥ || 7 ||

O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day. 3

O bounteous Lord, these wise devotees of yours, the overcomers and terrifiers of foes, easily overcome all the obstacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us. 4

O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth. 5

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches. 6

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises. 7

प्राप्ते गायत्रमर्चत वावातुः पुण्डुरः ।  
 याभिः कृष्णस्योप वहिगुमदं यामद्वज्री भिनत्पुर्गः ॥८॥  
 ये ते सन्ति दशग्विनः शनिना ये महस्विणः ।  
 अश्वामो ये ते वृषणा गृध्रस्तभिर्नस्तयमा गहि ॥९॥

prāśmai gāyatrām arcata vāvātur yāh puramdarāḥ | yābhiḥ  
 kṛṣṇasyōpa bahir āśadam yāsad vajrī bhināt pūrah ॥ 8 ॥  
 yé te śānti daśagvīnaḥ śatino yé sahasrīnaḥ | āśvāso yé te  
 vṛśhaṇo raghadrūvas tébbhir naś tūyam ā gahi ॥ 9 ॥

आ त्वयि मंत्रदुर्घा हवे गायत्रवेपसम् ।  
 इन्द्रं धेनुं मुदुघामन्यामिपमृशगमर्कृतम् ॥१०॥

ā tv

ādyaḥ sabardhīgām huvé gāyatrāvepasam | indram dhenuṁ  
 sudūghām ānyām iśham uridhārām aramkrītam ॥ 10 ॥ 11 ॥

॥११॥

यत्तुदत्सुर् पतङ्गं यद् वान्तस्य पुणिना ।  
 वहन्कुत्स्यमार्जुनेयं शतक्रतुः त्वग्दन्धुर्वमस्तेनम् ॥११॥  
 य क्रतुं चिदभिश्चिपः पुग जघ्नुभ्य आतुदः ।  
 मन्वाणा मन्वि मघवा पुरुषमुगिर्कृता विद्वन् पुनः ॥१२॥

yāt tudāt sūra étaṣam vaṅkā vātasya parṇuṇā | vāhat  
 kṛtsam ārjuneyaṁ śatakratuh tsarad gandharvām āstrītam  
 ॥ 11 ॥ yā rité cid abhiśrīśah purā jatṛubhya ātrīdāḥ |  
 śāndhātā śāndhīm maghāva parūvāsar iśhakarta vibhram  
 pūnah ॥ 12 ॥

O devotees, sing out psalms in His honour, who destroys the citâdels of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet-footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds, and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12

मा भूमि निप्रिया इवेन्द्र त्वदरेणा इव ।  
 वनानि न प्रजहितान्यद्विषो दुर्गोपासां अमन्महि ॥१३॥  
 अमन्महीदेनाश्वोऽनुग्रामश्च वृत्रहन् ।  
 सकृत्सु ते महता शूरे गद्यमानु स्तोमं मुदीमहि ॥१४॥

mā bhūmā nīṣṭya ivēndra tvād āraṇā iva |  
 vānani nā prajāhitāny adriṣo durōṣāso amannmahi || 13 ||  
 āmammahīd anāśvo 'nugrāsaṣ ca vṛtrahan | sakṛt sū te  
 mahatā śūra rādhasānu stōmam mudīmahi || 14 ||

यदि स्तोमं मम श्रवदुस्माकमिन्द्रमिन्द्रवः ।  
 तिरः प्रविश ममृषाम् आश्वो मन्दन्तु नुश्यावृधः ॥१५॥

yādi stō-  
 mam māma śrāvad asmākaṁ indram indravah | tirāḥ pav-  
 tram sasṛivāśsa āśavo māndantu nūgryāvṛidhaḥ || 15 || ५ ||

॥१६॥

आ त्वद्य सधस्तुतिं वावातुः सख्युगं गहि ।  
 उपस्तुतिर्मघानां प्र त्वान्वथा न वडिम मुष्टुतिम् ॥१६॥  
 सोता हि सोममद्विभिर्मेतमप्सु धावत ।  
 गव्या वस्त्रेव वासवन्त उन्नगे निधुश्चान्वशणाभ्यः ॥१७॥

ā tv ādya sadhastutim vāvātuh sākhyaṁ ā gahi | ūpa-  
 glutir maghōnām prā tvāvatv ādhā te vaśmi susṭutim  
 || 16 || sōta hī sōmam ādribhir ēn enam apsu dhāvata |  
 gavyā vāstreva vāsāyanta īn nāre nīr dhukshan vakshānā-  
 bhyah || 17 ||

O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees, rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17

अथ त्मा अथ वा दिवा बृहता गेचनादधि ।  
 अथा वर्यस्य तन्वा गिरा ममा ज्ञाना मुक्तता पृण ॥१८॥  
 इन्द्राय सु मदिन्तमं सोमं सोता वरेण्यम् ।  
 शक्र तणे पीपयद्विश्वाया धिया हिन्यान् न वाजयाम ॥१९॥

ādha jñā ādha va divo bṛihatō rocanād ādhi |  
 ayā vardhasva tanvā girā māmā jātā sakrato priṇa || 18 ||  
 indraya sū madīntamaṁ sōmaṁ sotā vāreṇyam | śakrā  
 caṇam pīpayad viśvayā dhiyā hinvānām nā vājayām || 19 ||

मा त्वा सोमस्य गन्धया मदा याचन्नहं गिरा ।  
 भृणि ममं न सर्वेषु चुक्रुधं क ईशानं न वाचिषत ॥२०॥

mā tvā sōmasya gāṇdayā sādā yācann ahāṁ girā | bhṛṇīm  
 mṛigām nā sārvaṇeṣu cūkrudham kā īśānam nā vāciṣat  
 || 20 || 13 ||

॥ ८१

मर्दनशितं मदमुग्रमुग्रं शिवमा ।  
 विश्वेषां तन्तारं मदच्युतं मदे हि प्मा ददाति नः ॥२१॥  
 शेवारे वार्या पुरु देवा मनीष दाशुषे ।  
 स मुन्वते च म्नुवते च गमते विश्वगृतां अरिष्टनः ॥२२॥

mādeneshitām mādam ugrām ugrēna śāvasā | viśveśhām  
 tarūtāram madacyutam mādē hi śhmā dādāti naḥ || 21 ||  
 śēvāre vārya purū devō mārṭāya dāśuṣhe | sū snavatē ca  
 śnavatē ca rāsate viśvāgūrto arisṭutātāḥ || 22 ||

Whether you come from earth or from the inter-space, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the Almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22

एन्द्रं याहि मत्स्यं चित्रेण देव राश्रमा ।  
 मग्ने न प्राप्स्यदरं सर्पानिभिर्ग सोमैर्भिरु म्भिरुम् ॥२३॥  
 आ त्वा सहस्रमा शुनं युक्ता रथे हिरण्यये ।  
 ब्रह्मयुजो हर्य इन्द्र केजिनो वहन्तु सोमपितये ॥२४॥

éndra yāhi

mátava citréṇa deva ráddhasū | sáro ná prāsy udáram śápi-  
 tibhir á sómebhir urú sphirám || 23 || á tvā sahásram á śa-  
 tám yuktā ráthe hiraṇyáye | brahmayújo háraya indra ke-  
 śno váhantu sómapítaye || 24 ||

आ त्वा रथे हिरण्यये हरी मग्नेराश्रमा ।  
 शितिपृष्ठा वहतां मग्ना अन्धसो विवक्षणास्य पितये ॥२५॥

á tvā ráthe hiraṇyáye hārī -

mayīrasēpyā | śitipriśṭhā vahatām mādhyo ándhaso vi-  
 vákshanasya pítaye || 25 || ॥

पिबा त्वस्य गिर्वणः सुतस्य पुरवपा इव ।  
 परिष्कृतस्य रमिने इयमासुतिश्चारुर्मदाय पत्यते ॥२६॥  
 य एको अस्ति दंमना महौ उग्रो अभि व्रतुः ।  
 गमत्स शिप्री न स योषदा गमद्भवं न परि वर्जति ॥२७॥

pībā tv āsyā girvanāḥ sutāsya pūrvapā iva | pāriśhkrī-  
 tasya rasīna iyām āsutis cārur mādāya patyate || 26 || yā  
 éko āsti dāṁsānā mahāu ugró abhi vratuḥ | gāmat sá  
 śiprī ná sá yoshad á gamad dhāvaṁ ná pári varjati || 27 ||

O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23

O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white backed, may you come—O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27

त्वं पुरं चरिष्यस्व वधः शुष्णस्य मे पिण्डः ।  
 त्वं भा अनुं चरे अत्रं द्विना यद्विन्दे हव्यो भुवः ॥२८॥  
 मम त्वा मर उदिते मम मध्यन्दिने दिवः ।  
 मम प्रपित्वे अपिषारवरे वसवा स्तोमागो अवृत्सता ॥२९॥

tvām pūraṁ carishyāṁ vadhaṁ śuśṇasya sām piṇak |  
 tvām bhā ānu caro ādha dvitā yād indra hāvyo bhūvaḥ  
 || 28 || māma tvā sūra ūdite māma madhyāṁdine divaḥ |  
 māma prapitvā apiṣarvaré vasav ā stómāso avṛitsata || 29 ||

गृहीतं गृहीद्विने वा ते मंहिष्टासो भवन्ताम ।  
 निन्दितार्थः प्रपथी परमुज्या मघस्य मेध्यानिधे ॥३०॥

stuhí stuhíd eté ghā te māṁhishthāso maghónām | ninditā-  
 śvaḥ prapathī paramajyā maghāsya medhyānithe || 30 || 16 ||

आ यदश्वान्वनन्वतः श्रद्धयाहं गच्छे रुहम ।  
 उत वाभस्य वसुनश्चिकेतति यो अग्नि याद्वेः पशुः ॥३१॥  
 य ऋजो मर्त्यो मामहे मह न्यचा हिंरण्ययो ।  
 य विश्वान्यव्यवन्तः यमगाम्यदृग्वे म्यनद्रथः ॥३२॥

ā yād āśvān vānanvataḥ śradhbāyāhām rāthe ruhām |  
 utā vāmāsya vāsunaḥ ciketati yó āsti yādvaḥ paśūḥ || 31 ||  
 yā ṛijrā māhyam māmahé sahā tvaçā hiraṇyāyā | eṣhā vīṣ-  
 vāny abhy āstu saūbhagāsaṅgāsya svanādrathaḥ || 32 ||

O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all-pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32

अथ श्रुत्यादिगर्भं दामदन्वानां गच्छे अंशे द्वाभिः सहस्रैः ।

अथोक्षणा दश महां म्यानं नृणा इव मग्गो निर्गतिशून ॥३३॥

अन्वयः स्युं दंष्ट्रं पृष्ठादिभ्यः ऊर्ध्वगम्यमाणः ।

शश्वती नार्शमचत्पार् मुभद्रमय भोजनं विभर्षि ॥३४॥

-ídha

pláyogir áti dāsad anyān āsaṅgō agne daṣābhiḥ sahuśraiḥ |  
 ādhokahāno dāṣa māhyam rūṣanto nalā iva sīraso nīr  
 atiśṭhan || 33 || ānv asya sthūrām dadṛiṣe purastād anasthā  
 ūrūr avarāmhamāṇaḥ | śiśvati nāry abhicikṣhyāha sūbhadr-  
 am arya bhōjanam bibhārasi || 34 || 16 ||

१३३ द्वितीयं गुणम्

[illegible]

१३१३-१३१४ (४३-४४) गङ्गवन्ध्यागिर्याऽक्षवन्ध्यागिर्याश्च क्षाण्णो देवानामधिकृत्या । (३-४४)

५५ पाठे न्यायिनाऽनामिदं . ( २ : ५५ ) . एतन्नामिदं शब्दवाचिनोऽथ विविधोऽर्थानाम्नि

३१ मे १९५७-२०-४८ । प्रथमार्द्धमध्याह्निकं नाम कृष्णवर्णस्य नृपतिनाम्नः

नामनी १२६। अद्याविःशाभानुपद लब्धनी ।

इदं वंगो यतमन्धः पित्रा मुपुष्पमुदग्म । अनाभयिन्नग्निमा नै ॥१॥  
 नृभिर्भुतः सुतो अक्षेण्यो वाः परिपुनः । अथो न निक्तो तद्विपु ॥२॥  
 न ते यव यथा गोभिः स्वादुर्मकम श्रीणन्तः । इन्द्रं त्वामिन्मन्मथुमादं ॥३॥  
 इन्द्र इत्योमपा एक इन्द्रः सुतपा विश्वायुः । अन्नद्वयान्मर्त्योश्च ॥४॥  
 न यं शक्रो न दुर्गादीनि तत्रा उरुण्यवमम । अपुष्पुणुते मुहादेम ॥५॥

**2.**

Idāni vāso sutāni āndhaḥ pībā sūpūrṇam udāram | ānā-  
bhayin rarimā te || 1 || nṛbhir dhūtāḥ suto āgnair āvya vā-  
raiḥ pāripūtaḥ | āgvo nā niktó nadīshu || 2 || tāṃ te yāvaṃ  
yāthā gōbhiḥ svādūm akarma śrīñāntaḥ | indra tvāsmīn  
sadhamāde || 3 || indra ā somapā éka indrah sutapā viśvā-  
yuh | antīr devān mātṛyāñś ca || 4 || nā yāṃ śukró ná dūr-  
āṣīr ná tṛiprā uruvyācasam | apasprīvaté suhārdam  
" 5 " " "

O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims : 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

## 7

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5

नोभिर्देदीमन्वे अग्मन्मग्ने न वा सुगयन्ते । अभित्सर्गन्ति धेनुभिः ॥८॥  
 त्रय उन्त्य मोमाः सुनामः सन्तु देवस्य । स्ये अये सुतपासः ॥९॥  
 त्रय गोडास ओनन्ति निम्यश्रमवः सुपुण्ड्रः । समाने अधि भार्मेन ॥१०॥

góbhir yād im anyé asmān mṛigām ná vrā mṛigáyante |  
 abhītsāranti dhenúbhih '6 | trāya indrasya sómāḥ sutāsaḥ  
 santu devā-va | své kshāye sutapāvnaḥ || 7 || trāyaḥ kōṣā-  
 sa srotanti tistrās amvāḥ supūṇḍrāḥ | samāné ādhi bhār-  
 meṇ || 8 ||

द्युचिर्गन्ति पुनन्तिष्टाः शीर्मेद्युन आशीर्नः । दद्या मन्दिष्टः अग्न्य ॥९॥  
 तमे न उन्त्य मोमाग्नीत्रा अग्ने सुनामः । शुक्रा आशीर्न याचन्ते ॥१०॥

sūcīr aśi purunishṭhāḥ kshīrañ madhyatā āśīrtah |  
 dadhñā mandishṭhah śūrasya || 9 || imé ta indra sómās  
 tivrā asmé sutāsaḥ | śukrā āśīram yācante || 10 || 10 ||

ना आशीर्न पुनन्तिष्टमिन्द्रेभ्य मोमं शीर्णीहि । येयन्तु हि न्या गणामि ॥९॥  
 हस्ते पीनामो युच्यन्ते दुर्मदाग्ने न सुगयाम । उच्यन्ते नृणा जग्ने ॥१०॥  
 ग्या उच्यन्तः स्तोता ग्याच्चावन्तो मद्योनेः । प्रेदु हग्विः श्रुतस्य ॥११॥  
 उच्यन्ते न न अग्न्यमानमगोर्गग्नि किञ्चन । न गोच्यं गीयमानम् ॥१२॥

tān āśīrañ puṇolāṣam indremaṁ sōnam śrīṇiḥ | revān-  
 taṁ hi tvā śrīṇōmī || 11 || bṛitsū pītāso yudhyante durmā-  
 dāso ná sūrāyam | ūdhar ná magnā jarante || 12 || revān īd  
 revāta stotā syāt tvāvato maghōnaḥ | prēd u harivaḥ śru-  
 tāsyā || 13 || ukthām eanā śasyāmanam āgor arīr ā ciketa |  
 ná gayatrām gīyāmanam || 14 ||

As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech. 6

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord. 9

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder. 12

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

मा न उ उ पीयते मा जयेत् परो दा । इति वा असीतः अचामिः ॥१७॥

mā na indra pīyatāve mā  
sardhato parā dah | śikṣa śacivaḥ śacibhiḥ || 15 || १७ ||

ययमुं त्वा तदिदं वा उ-द्र व्याचक्षुः मर्गाय । कष्या उर्येभिर्जग्मे ॥१८॥  
न चमन्थदा पपन यन्निन्नपयो नविष्टो । नवेद स्तोमं चिकेत ॥१९॥  
दन्तुन्त उवा मन्थन न म्यप्राय स्पृहयन्ति । यन्ति प्रमादमनन्दः ॥२०॥  
ओषु प्रयाहि गर्जनिमांहेणीथा अभ्युग्मान । मुह्ये देव युवजानिः ॥२१॥  
मो प्रत्य दर्शनावान्माये कन्दुगे अस्मत् । अश्रुग देव जामाता ॥२२॥

vayān u tvā tadidarbha indra tvāyāntaḥ sākṣāyaḥ |  
kānyā ukthēbhir jarante || 16 || nā ghem anyād ā papana  
vājrinu apāso nāvishtau | tāved ū stōmam ciketa || 17 ||  
ichānti devāḥ suvāntam nā svāpnāya sprihayanti | yānti  
pramādam ātandraḥ || 18 || ō shū prā yahi vājebhir mā  
hriṇītha abhy āsmān | mahān iva yūvajānīḥ || 19 || mō shv  
ādyā durhāṇavan sayān karat arē asmāt | aśrūg iva jā-  
mātā || 20 || २० ||

“विद्या ह्यस्य वीर्यस्य भृदिदं वरं मुमुनिम । त्रिषु ज्ञानस्य मनामि ॥२१॥  
आ नृ पित्र कृष्यमन्त्रं न वा विद्व श्रवमानान । युजस्मन्तं जनमेतः ॥२२॥  
ज्येष्ठेन मानगिन्द्राय सोमं वीर्यं शक्राय । भगु पिबिष्येय ॥२३॥

vidmā hy āsya vīrasya bhṛidāvarāṃ mumunim | triṣū  
jātāsya mānāsi || 21 || ā nū shiṣṭa kānyamaantam nā gha  
vidma sayasanāt | yasastaram satāmūteḥ || 22 || jyēsthena  
sotar indraya sōmam vīriya śakriya | bhāra pīban nāryava  
|| २३ ||

O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23

यो वेदिष्ठा अयविष्वश्वावन्ते चरित्तभ्यः । वाजे स्तोत्रभ्यो गोमन्तसः ॥२४॥  
 पन्थेपन्थमिहोत्तार आ वावत मद्याय । सोम रीगय अगय ॥२५॥

yó vedishtho ayyathishv aśvavantam janitribhyah |  
 vājāṃ stotribhyo gómantam ' 24 ' pānyam panyam ā sa-  
 tura ā dhayata madhyaya sōmam āgaya śītaya. 25 | ॥

पातां व्रजया मृतमा वा गमन्तार अरमत । नि यमते अतमनिः ॥२६॥  
 मह इय व्रजयुजा इग्मा वधन्तः सर्वायम । गीभिः श्रुते गिवणसम ॥२७॥

pata vṛtrahā sutām ā gha gaman nare asmāt | nī ya-  
 mate śatāmniḥ ' 26 ' śhā hām brahmayāja śagma vaksha-  
 tah sākhyam | garbhāḥ śrutām gīvaṇasam ' 27 ' ॥

भ्रातृवः सोमा आ याहि श्रीताः सोमा आ याहि ।

आप्रिन्नपीयः अर्चायो नायमच्छां मधुमादस ॥२८॥

मनुजश्च चाग्वा वधन्ति महं गधमे नृणां च । इन्द्र कार्णिगं वधन्तः ॥२९॥  
 गिरश्च वास्ते गिर्वाह उक्था च नृभ्य नानि । मृग्य संधेरे अवीमि ॥३०॥

svadāvaḥ

sōma ā yahi śrītāḥ sōma ā yāhi | śiprīm rishuvah śaciva  
 nāyām ācha sadhamādām ' 28 ' śtūtaś ca yās tva vārdhanti  
 mahé rādhasa nṛṇapaya | indra kārṇam vārdhantaḥ | 29 |  
 gīraś ca yās te gīrvaha ukthā ca tūbhyam tani | satrá  
 dadhīre śāvaūsi ' 30 ' ॥ ॥

He, in His untroubled ways, is the most cognizant of merit of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearance, foremost seen, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30

एवंप तुविकुर्मिर्यात्रां पशो वज्रहस्तः । मनादसृक्ता दयन ॥३१॥  
 दन्ता वृषं दक्षिणेनेन्द्रः पुरु पुंरुहन् । मरुतामहीभिः अर्चीभिः ॥३२॥  
 यस्मिन्विश्वार्श्वर्षण्यं इत च्योता जयामि च । अन् येन्मन्दी मघोनः ॥३३॥

evéd eshá tuvikurmír vājan éko vajrahastah | amāś  
 āmrīkto dayate ॥ 31 ॥ hānta vṛtrām dākṣiṇēnēndrah purī  
 purubhatah | mahar mahābhīḥ śārībīḥ " 32 || yāsmān vīśvāḥ  
 earśhanāya itā cyautā jayāmi ca | ānu ghēn māghōnaḥ " 33

एष एतानि चक्रगेन्द्रो विश्वा योजति शृण्वे । वाज्रदावा मघानाम ॥३४॥  
 प्रभर्ता श्वं मघ्यन्तमपाकाच्चिद्यमवति । इतो यमु स हि वोळ्हा ॥३५॥

'eshā etāni cakrāṇdro vīśva yō 'ti śṛṇvyé |  
 vajradāva maghōnām ॥ 34 " prābharta śātham gavyāntam  
 apakāc eid yānu āvati | itō yāsu sā hi vōlha ॥ 35 ||

मनिता विप्रो अर्वद्विहन्ता वृषं नृभिः श्वरैः । मृत्योजिता विश्वन्तम ॥३६॥  
 यजश्चने प्रियमेधा इन्द्रं मवाचा मनसा । यो भृमोमैः मृत्यमहा ॥३७॥  
 गाथश्रवणं सत्पतिं श्रवस्कामं पुरुमानस । कण्वागो गान वाजिनम ॥३८॥

sānitā vipro ārvadbhir hāntā vṛtrām nṛībīḥ śvārāḥ |  
 satyō 'vitā vidhāntam ॥ 36 ॥ yājadhvainam priyamedhā in-  
 draṁ satrāca mānasa | yō bhūt sōmaiḥ satyāmadvā ॥ 37 ॥  
 gāthāśhravasam sātpatim śṛāvaskāmam purutmanam | kāṇ-  
 vāso gātā vājīnam ॥ 38 ॥

This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38



He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promoters of splendrous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual-experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2

उमा उ त्वा पुर्ववसो गिरे वरधन्तु या मम ।  
 पावकवर्णाः शुचयो विपश्चिनोऽभि स्तोमेरनुपत ॥३॥  
 अयं सहस्रसृष्टिभिः सहस्कृतः समुद्र इव पप्रथे ।  
 सत्यः सो अस्य महिमा गृणे अवा यज्ञेषु विप्रराज्ये ॥४॥  
 इन्द्रमिद्वनानय इन्द्रं प्रयत्यध्वरं ।  
 इन्द्रं समीके वनिना हवामह इन्द्रं धनस्य सानये ॥५॥

imā u tvā purūvaso giro vardhantu yā māma  
 pāvakāvarṇaḥ śūcayo vipaścito 'bhi stómair anūshata ॥ 3 ॥  
 ayāṁ sahasraṁ śiṣibhīḥ sāhaskṛitaḥ samudrā iva papra-  
 the | satyāḥ sō asya mahimā gṛiṇe śāvo yajñēṣhu vipra-  
 rājye ॥ 4 ॥ indram id devātātaya indram prayaty ādhvaré |  
 indram samīké vanīno havāmaha indram dhánasya sātīye  
 ॥ 5 ॥ ३॥

इन्द्रो मक्ता गेदसी पप्रथन्त्य इन्द्रः सूर्यमरोचयत् ।  
 इन्द्रं ह विश्वा भुवनानि यमिर इन्द्रं सुवानास इन्द्रवः ॥६॥  
 अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिर्गयवः ।  
 समीचीनासं क्रुभवः समस्वग्वृद्रा गृणन्त पृथ्वीम् ॥७॥

indro mahnā rōdasī paprathae chāva indrah sūryam aro-  
 ceyat | indre ha vīṣvā bhūvanāni yemira indre suvānāsa  
 indavaḥ ॥ 6 ॥ abhi tvā pūrvāpītaya indra stōmēbhir ayā-  
 vaḥ | samīcīnāsa ṛibhāvaḥ sām asvaran rudrā gṛiṇanta  
 pūrvyam ॥ 7 ॥

O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. 3

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. 4

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity. 5

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow. 6

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work). 7

अस्येदिन्द्रो वावृधे वृष्ण्य शवो मदे मनस्य विष्णवि  
 अथा तमस्य महिमानमायवोऽनु श्वन्ति पुर्वथा ॥८॥  
 तत्त्वा यामि सुवीर्यं तद्रक्षं पुर्वचित्तये  
 येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्यमाविथ ॥९॥

asyéd indro vāvṛidhe vṛiṣṇyam śavo made  
 sutāsya vishnavi | adyā tām asya mahimānam āyavó 'nu  
 shtavanti pūrvāthā || 8 || tāt tvā yāmi suvīryam tad brāhma  
 pūrvacittave | yēnā yātibhyo bhṛīgave dhāne hité yēna prā-  
 skanyam āvitha || 9 ||

यनां समुद्रमग्नेजो महिरपमदिन्द्र वृष्णि ते शवः ।  
 मयः सो अस्य महिमा न मनशे यं श्रोणोर्गनुचक्रदे ॥९०॥

yenā samudrām āsrijo mahir apas tād  
 indra vṛiṣṇi te śavaḥ | sadyāḥ sō asya mahimā nā sam-  
 nāṣe yām kṣhoṇir anucakradó || 10 || 26 ||

॥९०॥ शुग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम्  
 शुग्धि वाजाय प्रथमं सिषामने शुग्धि स्तोमाय पुर्य ॥९१॥  
 शुग्धी नो अस्य वदे पौरमाविथु धिय इन्द्र सिषामनः ।  
 शुग्धि यथा रतां व्यावकुं कृपमिन्द्र प्रावः स्वर्णरम् ॥९२॥

ṣagdhī na indra yāt tvā rayīm yāmi suvīryam | ṣagdhī  
 vājāya prathamam śiśhāsate sagdhī stómāya pūrvya || 11 ||  
 ṣagdhī no asyā yād dha paurām āvitha dhīya indra śiśhā-  
 sataḥ | ṣagdhī yāthā rūṣamam ṣyāvakam kṛīpam indra  
 prāvaḥ svārnaram || 12 ||

The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12

कलत्रयो अतुसीनां तुरो गृणीतु मर्त्यः ।  
 नही न्वम्य महिमानमिन्द्रियं स्वर्गगन्त आनुशुः ॥१३॥  
 कदु स्तुवन्तं कृतयन्त देवतु ऋषिः को विप्र ओहते ।  
 कदा हयं मघवन्नन्द्र मन्वतः कदु स्तुवत आ गेमः ॥१४॥

kān nāvyo atasīnāṃ turó gṛṇīta  
 mártyaḥ | nahí nv āsya mahimānam indriyāṃ svār gṛṇānta  
 ānaśūḥ || 13 || kád u stuvānta rīṭayanta devāta rīṣiḥ kó  
 vipra ohate | kadā hāvam maghavann indra sunvatāḥ kád  
 u stuvatā á gamah || 14 ||

उदु ते मधुमत्तमा गिरः स्तोमास ईरते ।  
 मत्राजिनो धनसा अक्षिनोतयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mádhumattamā gīra  
 stómāsa irate | satrājīto dhanaśá ākshītōtayo vājayānto rá-  
 thā iva || 15 || 27 ||

कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।  
 इन्द्रं न्तोमेभिर्महयन्त आयवः प्रियमेधामो अस्वरन् ॥१६॥  
 युक्त्वा हि वृत्रहन्तम् हरीं इन्द्र परावतः ।  
 अर्गचीनो मघवन्तोमेपीतय उग्र ऋषेभिर्ग गहि ॥१७॥

kāṇvā iva bhṛīgavaḥ sūryā iva viśvama idhītām  
 ānaśūḥ | indraṃ stōmebhīr mahāyanta ayāvaḥ priyāmedhāso  
 asvaran || 16 || yukṣva hī vṛitrahantama hārī indra parāvā-  
 taḥ | arvacīnō maghavan sōmapītaya ugrā rīṣvēbhīr á gahi  
 || 17 ||

No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17

इमे हि ते कारवो वावशुर्विया विप्रसो मेधमानये ।  
 स त्वं नो मघवन्निन्द्र गिरवणो वेनो न शृणुषी हवम ॥१८॥  
 निग्निन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अम्फुरः ।  
 निर्वुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥  
 निग्निर्यो रुरुचिर्ह स्यो निः सोम इन्द्रियो रमेः ।  
 निग्निरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम ॥२०॥

imé hi te kāravo vāvasūr dhiyā vipraso me dhāsā-  
 taye | sū tvām no maghavann indra girvano veno nā  
 śrinudhī hāvam ॥ 18 ॥ nīr indra brihatībhyo vritrām dhā-  
 nubhyo asphuraḥ | nīr ārbudasya mṛgayasya māyīno nīh  
 pārvatasya gā ājah ॥ 19 ॥ nīr agnāyo ruruçur nīr a sūryo  
 nīh sóma indriyó rasah | nīr antárikshād adhamo mahām  
 ābim kṛishé tād indra paunsiyam ॥ 20 ॥ २० ॥

८-११

ये मे दुग्निद्रो मृतः पाकस्थामा कौंश्याणः ।  
 विश्वेषां त्मना ओभिष्टुमुपेव दिवि धावमानम् ॥२१॥  
 गेहिनं मे पाकस्थामा सुधुरं कक्ष्यग्राम् ।  
 अदाद्याय विवायनम् ॥२२॥  
 यस्मा अन्ये दक्ष प्रति धुरं वहन्ति बह्वयः ।  
 अमृतं वयो न तुम्यम् ॥२३॥  
 आत्मा पितुस्तनूयाम ओजोदा अभ्यञ्जनम् ।  
 तुरीयमिद्रेहितस्य पाकस्थामानं भोजं दातारमब्रवम् ॥२४॥

yām me dūr indro marútaḥ pákasthāmā kauśyāṇaḥ |  
 víśveshām tmānā śobhiṣṭham úpeva divi dhāvamānam  
 ॥ 21 ॥ rōhitam me pákasthāmā sudhúram kaksbyaprām |  
 ádāda rāyó vibódhanam ॥ 22 ॥ yasmā anyé dáṣa práti dhú-  
 ram váhanti váhmayah | ástam váyo ná túgryam ॥ 23 ॥ ātmā  
 pitūm tanūr vāsa ojodā abhyāñjanam | turíyam íd rōhitasya  
 pákasthāmānam bhojām dātāram abravam ॥ 24 ॥ २० ॥

O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—, is very magnificent like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son's body, the sustainer of strength; purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24

( ४ ) षण्णवं मृतमः

( १-२१ ) एकविंशत्युपम्यास्य मृतस्य काण्वो वेपानियक्षसि । ( १-२४ ) प्रथमाद्विपानुत्पेषांमिन्द्र  
 ( १-२८ ) पञ्चदश्याद्विपनसृषामिन्द्रः कृपा वा. ( १२-२९ ) एकोनविंश्याद्विपस्य व  
 कृपास्य दावन्मुनिर्दधताः । ( १-३० ) प्रथमाद्विंशत्युत्पेषां प्रगायः ( विपमेषां  
 वृद्धी. समेषां मनोवृद्धी ). ( २१ ) एकविंश्याश्च पूर उज्जिह्व हन्वती ॥

॥ १ ॥ यदिन्द्र प्रागपागुदुह न्यग्वा ह्युसे नृभिः ।  
 सिमा पुरु वृषूतो अस्यान्वेऽसि प्रशार्धं तुर्वशे ॥ १ ॥  
 गृह्ण स्मे रुदमे श्यावके कृप इन्द्र मादयमे सचा ।  
 कण्वासस्त्र्या ब्रह्मभिः स्तोमवाहम् इन्द्रा यच्छृत्वा गहि ॥ २ ॥

4.

Yād indra prāg apag udan nyag va hūyase nṛbhiḥ |  
 śima purā vṛṣūto asy ānavé 'si praśardha turvaśe || 1 ||  
 yād vā rīme rūsame gyāvake kṛpa indra mādāyame sácā |  
 kāpvasas tvā brāhmabhi 'stomavāhasa indrā yachanty ā  
 gahi || 2 ||

यथा गौरौ अपा कृतं तृप्यलेत्यवेरिणम् ।  
 आपित्वे नः प्रपित्वे त्वमा गहि कण्वेषु सु सचा पिव ॥ १ ॥  
 मन्दन्तु त्वा पञ्चवलिन्द्रेन्दवो राधेदेयाय मुन्वने ।  
 आमया गोममपिवश्चम् मृतं ज्येष्ठं तदधिगे सहः ॥ २ ॥  
 प्र चक्रे सहसा सहो बभञ्ज मन्वुमोजसा ।  
 विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥ ३ ॥

yāthā gauró apā kṛitām tṛishyann ōty ávériṇam |  
 āpitvó naḥ prapitvó tīyam ā gahi kāpveshu sá sácā piba  
 || 3 || māndanta tvā maghavann indréndavo rādhodéyāya  
 sunvató | āmúshyā sónam apibaś camā entām jyéshṭham  
 tād dadhiśhe sáhaḥ || 4 || prā cakre sáhasā ōho babhāñja  
 manyūm ójaśā | víśve ta indra pṛitanāyávo yaho ní vṛikṣā  
 iva yemire || 5 || ॐ ||

O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour. 1

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon? 2

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned. 3

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities. 4

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees. 5

६११० स॒हस्रे॒णेव॒ स॒चते॒ यवी॒युधा॒ यस्तु॒ आनु॒क्षुप॑स्तुतिम् ।  
 पु॒त्रं प्रा॒वृगं॑ कृ॒णुते॒ सुवी॒र्यं द्वा॒शोति॒ नम॑उक्तिभिः ॥६॥  
 मा भ॑म् मा श्र॑मिष्मा॒ग्रस्य॑ स॒ख्ये तव॑ ।  
 म॒हत्ते वृ॒ष्णो अ॒भिच॑क्ष्य॒ कृतं॑ प॒श्येम॒ तुर्व॑शं॒ यदु॑म् ॥७॥  
 स॒ज्यैमनु॑ स्फि॒ग्यै वाव॑से वृ॒षा न दानो॑ अस्य रोषति ।  
 म॒ध्वा संपृ॑क्ताः सार॒घेण॑ धे॒नव॑स्तूय॒मेहि॒ द्रवा॑ पिब ॥८॥

sahasreṇeva sacate yavīyúdhā yás ta ánaḥ | úpastatim  
 putráṁ pravargám kṛṇute suvīrye dāśnóti námatīktibhiḥ  
 || 6 || má bhema ná śramiṣhmaograsya sakhyé tava | mahát  
 te vṛṣhṇo abhicakṣyam kṛtám páśyema turvaśam yadam  
 || 7 || savyám ánu sphigyam vāvase vṛṣhā ná danó asya  
 roshati | mádhva sámpṛktaḥ saraghēṇa dhēnāvas tīyam  
 éhi drávā píba || 8 ||

अ॒श्वी र॒थी सु॑रूप इ॒न्द्रोमौ॑ इ॒दिन्द्र॑ ते॒ सखा॑ ।  
 आ॒त्रमा॒जा व॑रसा स॒चते॒ सदा॑ च॒न्द्रो या॑ति॒ सुभा॑सुप ॥९॥  
 अ॒स्यो न॑ तृ॒प्यन्न॑व॒पान॑मा ग॒हि पि॒ब सोमं॑ व॒शौ अनु॑ ।  
 नि॒मेघ॑मानो म॒घव॑न्नि॒वेदि॒व ओजि॑ष्ठं दधिषे॒ सहः॑ ॥१०॥  
 ६१११ अ॒ध्वर्यो॑ द्रा॒वया॒ त्वं सोम॑मिन्द्रः पिपासति ।  
 उप॑ नूनं यु॒युजे॒ वृष॑णा ह॒री आ च॑ जगाम वृ॒त्रहा॑ ॥११॥

asya rathī surūpa id gómān id indra  
 te sakhā | svātrabhājā vāyasā sacate sādā candró yāti sa-  
 bhām ūpa || 9 || asyo ná trīpnyann avapānam ā gahi píba  
 sómam vāśān ānu | niméghamano maghavan divé-diva ój-  
 ishtham dadhishe sáhaḥ || 10 || 31 ||

ádhvaryo drāvāya tvám sómam indraḥ pipāsati | ūpa  
 nánām yuyuje vṛṣhanā hārī ā ca jagāma vṛtrahā || 11 ||

He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre-eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, everyday you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11

स्वयं चित्स मन्यते दाशुर्जिनो यत्रा सोमस्य तृप्पसि ।  
 इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिव ॥१२॥  
 रथेष्टायाध्वर्यवः सोममिन्द्राय सोतन ।  
 अधि ब्रह्मस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥  
 उपे ब्रह्मं वावाता वृषणा हरी इन्द्रमुपसु वक्षतः ।  
 अर्वायै त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayāṃ cit sa manyate daśuri jāno yātra sōmasya tṛim-  
 pāsī | idāṃ te ānnaṃ yūjyaṃ sāmukshitaṃ tasyēhi prā  
 dravā pīva ॥ 12 ॥ ratheshthāyadhvaryavaḥ sōmam indrava  
 sotana | ādhi brahmasyādrayo vi cakshate sunvānto da-  
 śvādhvaram | 13 | ūpa brahmāṃ vāvātā vṛṣhaṇa hāri īn-  
 dram apāsu vakshataḥ | arvāyāi tvā sapṭayo 'dhvarasṛyo  
 vāhantū sāvanēd ūpa ॥ 14 ॥

प्र पुषणी वृणीमहे युज्याय पुरुवसुम् ।  
 स शक्र शिक्ष पुरुहूत नो धिया तुजै रये विमोचन ॥१५॥

prā pūṣhāṇaṃ vṛṇīmahe yūj-  
 yāya puruvāsam | sá śakra śikṣa puruhuta no dhiyā tūje  
 rāyē vimocana ॥ 15 ॥ ३२ ॥

सं नः शिशीहि भुरिजोरिव क्षुर रास्व रायो विमोचन ।  
 त्वे तन्नः सुवेदमुत्तियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sām naḥ śiśīhi bhurijor iva kṣurāṃ rāsva rāyo vimoc-  
 ana | tvē tann naḥ suvédam uttīyam vāsu yaṃ tvāṃ hi-  
 nōśhi mātīyam ॥ 16 ॥

The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours, the mortals. 16

वेमि त्वा पूषन्नृजसे वेमि स्तोतव आघृणे ।  
 न तस्य वेम्परणं हि तद्वसो स्तुपे पञ्जाय सार्धे ॥१७॥  
 परा गावो यवसं कश्चिदाघृणे नित्यं रेक्वणो अमर्त्य ।  
 अस्माकं पूषन्नविता शिवो भव मेहिष्ठो वाजसातये ॥१८॥

vēmi tvā pūshann rījāse vēmi stō-  
 tava āghṛiṇe | nā tasya vemy āranam hi tād vaso stushē  
 pajrāya sārḍhe || 17 || pārā gāvo yavasam kāc cid āghṛine  
 nityam rēkṇo amartya | asmākam pūshann avitā śivó bhava  
 māhishtho vājasātaye || 18 ||

स्थूरं राधः शूताश्वं कुरुङ्गस्य दिविष्टिषु ।  
 राजस्त्वेषस्य सुभगस्य रातिषु त्वर्वाश्वमन्महि ॥१९॥

sthūrāṇi rādīshv kūrūṅgasya dīviṣṭiṣu |  
 rājās tveśāsya subhāgasya rātīshu  
 tūrvāśhv amannahi || 19 ||

धीभिः सातानि कान्वस्य वाजिनः प्रियमधराभयुभिः ।  
 षष्टिं सहस्रान् निर्मेजामजे निर्युधानि गवामृषिः ॥२०॥  
 वृक्षाश्चिन्मे अभिषित्वे अरारणुः ।  
 गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhibhiḥ sātāni kānvāsya -vāji-  
 nah priyamadhair abhidyubhiḥ | śaṣṭīm sahasrāṇi nirma-  
 jam aje -mr yūthāni gāvām ṛṣibhiḥ || 20 || vṛikṣāś cīn me  
 abhipitvō araraṇuḥ | gāu bhajanta mehināśvam bhajanta  
 mehinā || 21 || ॐ ||

O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21

( १ ) पञ्चमं सूक्तम्

(१-३९) एकोनपञ्चाशिराष्टम्यास्य सुक्तस्य काण्वो अत्थानियिद्विदि । (१-३६, ३७) शयमा-

दिपद्विंशिराष्टां सप्तशिक्ष्याः पुषांर्यस्य पाश्चिनी, (३७, ३८-३९) सप्तशिक्ष्या उत्तरार्धे

स्याष्टाभिन्द्येकोनपञ्चाशिर्योश्च येषस्य कसोर्दानस्तुतिर्देवताः । (१-३६) प्रथमादि

पद्विंशिराष्टां गायत्री, (३७-३८) सप्तशिक्ष्याभिन्द्योर्हृदनी, (३९) एकोन-

पञ्चाशिर्योश्चानुसुप् ण्द्विंशति ॥

दूरादिहेव यत्सत्यंरुणप्सुरक्षिषितत् । वि भानुं विश्वर्धातनत् ॥१॥  
 नृवदस्त्रा मनोयुजा रथेन पृथुपार्जसा । सचेथे अश्विनोपसम् ॥२॥  
 युवाभ्यां वाजिनीवसु प्रति स्तोमा अदक्षत । वाचं द्रुतो यथोहिषे ॥३॥

5.

Dūrād ihēva yāt saty ārapāsur akṣiṣitat | vi bhānuṃ  
 viśvārdhatanat || 1 || nṛvād asra manoyūja rāthena pṛthu-  
 pājasa- | śacethe aśvinohāsam || 2 || yuvābhyāṃ vājiniṣasū  
 prāti stōma adṛikṣhata | vācam drutō yāthohiṣhe || 3 ||

पुरुप्रिया ण ऊनेये पुरुमन्द्रा पुरुवस् । स्तुषे कष्वांसो अश्विनो ॥४॥  
 मंहिष्ठा वाजसातमेषर्यन्ता शुभस्पती । गन्तारा दाशुषो गृहम् ॥५॥

para-  
 priya ṇa ātāye puramandrá purīvāsū | stushē kṣvāṁso  
 aśvinā || 4 || māṇbhiṣṭhā vājasātameshāyantā śubhāś pātī |  
 gāntārā daśuṣho grīhām || 5 || 1 ||

ता सुदेवाय दाशुषे सुमेधामवितारिणीम् । घृतेर्गव्यूतिसुक्षतम् ॥६॥

tā sudevāya dāśuṣho sumedhām āvitāriṇīm | gṛitair  
 gāvīyūtim ukṣhatam || 6 ||

When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

आ नः स्तोमसुषं द्रवत्तूर्यं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥  
 येभिस्तिस्रः परावतो दिवो विश्वानि रोचना । त्रीरकून्परिदीपयः ॥८॥  
 उत नो गोमतीरिषं उत सातीरहर्विदा । वि पृथः सातये सितम् ॥९॥  
 आ नो गोमन्तमश्विना सुवीरं सुरयं रयिम् । वोल्हमश्वावतीरिषः ॥१०॥

á na stómam úpa dravát tūyam  
 syenébhir āśúbhiḥ | yātām āśvebhir aśvinā || 7 || yóbhis  
 tistrāḥ parāvāto divo víśvāni rochanā | triīr akūn paridīya-  
 thah || 8 || utá no gómātīr īsha utá sātīr aharvidā | ví pa-  
 thāḥ satāye sitam || 9 || á no gómantam aśvinā savīraṇi  
 surātham rayīm | volhām āśvāvatīr īshah || 10 || २ ||

११ वावृधाना शुभस्पती दक्षा हिरण्यवर्तनी । पिबन्तं सोम्यं मधु ॥११॥  
 अस्मन्वं वाजिनीवस् मघवेद्भ्यश्च सप्रथः । छर्दियन्तमदाभ्यम् ॥१२॥  
 नि पु ऋ जनानो याविष्टं तूयमा गतम् । मो प्वन्व्यौ उपारतम् ॥१३॥  
 अस्य पिबन्तमश्विना युवं मदस्य चारुणः । मध्वो रान्तस्य धिप्प्या ॥१४॥  
 अस्मे आ वहन्तं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vavṛiddhānā śubhas patī dāsrā hiraṇyavartanī | pibatam  
 somyām mādhu || 11 || asmābhyam vājīnvasā maghāval-  
 bhyaḥ ca saprāthah | chardīr yantam ādābhyam || 12 || nī  
 śhū brāhma jānānām yāviṣṭam tūyam ā gatam | mó śhiv  
 ānyān upāratam || 13 || asyā pibatam aśvinā yuvām mada-  
 sya cāruṇah | mādhuvo rātāsya dhishnya || 14 || asmé ā va-  
 hatam rayīm śatāvantaḥ sahasrīṇam | purukshūṇi viśvādā-  
 yasam || 15 || ३ ||

O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15

- ५३ पुरुषा चिद्धि वा नरा विद्धयन्ते मनीषिणः । वाघद्विरश्विना मन्तम् ॥१६॥  
 जनांसो वृक्तवर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना ॥१७॥  
 अस्माकमथ वास्यं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां मूत्वश्विना ॥१८॥

purutrā cid dhī vām narā vibhāyante manishīṇaḥ | vā-  
 ghādbhir asvinā gataṃ || 16 || jānāso vṛktābarhisho havish-  
 manto aramkṛitāḥ | yuvāṃ hāvante asvinā || 17 || asmākam  
 adyā vām ayāṃ stōmo vāhishtho antamah | yuvābhyām  
 bhūtv asvinā || 18 ||

- यो ह वां मधुनो दृतिगर्हितो रथचर्षणे । ततः पिबतमश्विना ॥१९॥  
 तेन नो वाजिनीयसु पश्वे तोकय शं गवे । वहतं पीवरीरिषः ॥२०॥

yó ha vām madhuno dr̥tīr āhito ratha-  
 cārshane | tātaḥ pibatam asvinā || 19 || téna no vājīnīvasū  
 pāsve tokāya śam gāve | vāhatam pīvarīr īśah || 20 || १ ||

- १००० उत नो दिव्या इष उत सिन्धूरहविदा । अप द्वारेव वर्षथः ॥२१॥

utā no divyā īṣha utā sindhūr ahavidā | āpa dvāreva  
 varshathaḥ || 21 ||

O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21

कदा वा तौम्यो विधत्समुद्रे जहितो नरा । यद्वा रथो विभिप्पतात् ॥२२॥  
 युवे कण्वाय नासत्वापिरिप्ताय हर्म्ये । शश्वदृतीर्देशस्यथः ॥२३॥  
 नाभिरा यानमृतिभिर्नव्यसीभिः सुशस्तिभिः । यद्वा वृषण्वसू ह्रुवे ॥२४॥  
 यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vāṃ taugryó vidhat samudré jahitó  
 narā | yád vāṃ rátho víbhish pátāt || 22 || yuvām kánvāya  
 nāsatyápiriptāya harmyé | śaśvad ūtir daśasyathah || 23 ||  
 tábhir á yātam ūtibhir návyasibhiḥ suśastibhiḥ | yád vaṃ  
 vṛṣhaṇvasū huvé || 24 || yátha cit kánvam ávatam priyá-  
 medham npastutám | átriṇ śiñjāram aśvinā || 25 || ८ ||

२२ यथोत कृत्ये धनेशु गोप्त्रगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥  
 एतावद्वा वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सुस्रमीमहे ॥२७॥

yáthotá kṛitve dhāne 'nśum góshv agástyam | yáthā  
 vájeshu sóbharim || 26 || etāvad vāṃ vṛṣhaṇvasū áto vā  
 bhūyo aśvinā | gṛṇántaḥ sumnām imāhe || 27 ||

रथं हिरण्यवन्धुर हिरण्याभीशुमाश्विना । आह स्वाथा दिविस्पृशम् ॥२८॥  
 हिरण्ययी वां भमिरीषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥  
 तेन नो वाजिनीवस् परावतश्चिदा गतम् । उपेमां सुष्टुति मम ॥३०॥

rāthanaḥ hí-  
 ran̐yavandhuram híraṇyābbiṣum aśvinā | á hí sthātho dí-  
 visprīṣam || 28 || híraṇyáyī vāṃ rábhir íshā áksho híraṇyá-  
 yah | ubhá cakrá híraṇyáyā || 29 || téna no vājīnivasū parā-  
 vātaś cid á gatam | ūpemaṃ sushtutīm máma || 30 || ९ ||

O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truantful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O tiwns, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30

३१ आ वहेथे पराकृत्युर्वीरश्रन्तोवश्विना । इषो दासीरमर्त्या ॥३१॥  
 आ नो द्युम्नेरा श्रवोभिरा राया यातमश्विना । पुरुश्चन्द्रा नासत्या ॥३२॥  
 एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः । अच्छा स्वध्वरं जनम् ॥३३॥  
 रथे वामनुगायसं य इषा वर्तते सह । न चक्रमभि वाघते ॥३४॥  
 हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः । धीजवाना नासत्या ॥३५॥

ā vahethe parākāt pūrvīr aṣṇāntāv aṣvinā | iṣho dāsīr  
 amartyā || 31 || ā no dyumnaīr ā śrāvobhir ā rāyā yātam  
 aṣvinā | pūruścandrā nāsatyā || 32 || ēhā vām prushitāpsavo  
 vāyo vahanu parṇinaḥ | āchā svadhvarāṁ jānam || 33 || rā-  
 thaṁ vām ānugāyasaṁ yā iṣhā vārtate sahā | nā cakrām  
 abhī bādhathe || 34 || hiraṇyāyena rāthena dravātpāṇibhir  
 āṣvaih | dhījavanā nāsatyā || 35 || १ ||

३६ युवं मृगं जाग्रिवांसं स्वदधो वा वृषण्वसू । ता मेः पृङ्गमिषा रयिम् ॥३६॥  
 ता मेः अश्विना सनीनो विद्यातु नवानाम् ।  
 ३७ चिच्छेद्यः कृशुः शनमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥३७॥  
 यो मे हिरण्यमदशो दश गज्ञा अमहन् ।  
 अध्वर्युदा इच्छेद्यस्य कृष्टयश्रमज्ञा अभितो जनाः ॥३८॥  
 मार्किरना पथा गायेनेमे यन्ति चेदयः ।  
 अन्यो नेत्सृग्गिहेत भूरिदावन्तरे जनः ॥३९॥

yuvam mṛgaṁ jāgrivāṁsaṁ svādatho vā vṛṣhaṇvasū |  
 tā naḥ pṛiṅktam iṣhā rayim || 36 || tā me aṣvinā sanīnām  
 vidyātam nāvanam | yāthā cie caidyāḥ kaśūḥ ṣatim ūslitrā-  
 nam dādat sahasrā daśa gōnām || 37 || yō me hiraṇyasaṁ-  
 dṛiṣo daśa rājño āmanbhata | adhaspadā ic caidyāsyā kṛiṣh-  
 tiyaṣ carmanmā abhīto jānāḥ || 38 || mākir enā pathā gād  
 yēnemé yānti cedāyāḥ | anyō nēt sūrir ōhate bhūrīdāvat-  
 taro jānāḥ || 39 || \* ||

O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39

( १ ) अथ वृत्तम्

( १-२८ ) अथ वृत्तम् । अथ वृत्तम् । अथ वृत्तम् । अथ वृत्तम् । अथ वृत्तम् ।

नन्वाग्निर्वाग्निम् । ( ११-१८ ) अथ वृत्तम् । अथ वृत्तम् । अथ वृत्तम् । अथ वृत्तम् ।

निरिन्द्राय शान्त्यभिर्देवे । गायत्री छन्दः ॥

॥ १ ॥ मुहो इन्द्रो य ओजसा पुर्जन्यो वृष्टिमां इव । स्तोमैर्वृत्तस्य वावृधे ॥ १ ॥  
 प्रजामृतस्य पिप्रतः प्र वद्धरन्त बह्वयः । विप्रां कृतस्य वाहमा ॥ २ ॥  
 कष्या इन्द्रं यदकतु स्तोमैर्वृत्तस्य साधनम् । जामि वृचन् आयुधम् ॥ ३ ॥  
 समस्य मन्त्रे विशा विश्वा नमन्त कृष्टयः । समुद्रावेव मन्त्रेवः ॥ ४ ॥  
 ओजस्तदस्य नित्यम् उभे यत्समवर्तयत । इन्द्रश्चमेव गदसी ॥ ५ ॥

6.

Mahān īndro yā ōjasa parjānyo vṛṣṭimān īva | stómair  
 vatsāsya vavṛidhe || 1 || prajāṁ rītāsya pīprataḥ prā yād  
 bhāranta vāluṁyāḥ | viprā rītāsya vāhasa || 2 || kāṇva īn-  
 draṁ yād ākrata stómair yajñāsya sādhanam | jāmi bruvata  
 āyudham || 3 || sām asya manyāve viśo viśva namanta kṛṣṭ-  
 āyāḥ | samudrāyeva sādhanavāḥ || 4 || ōjasa tād asya titivisha  
 ubhē yād samāvartayat | īndraś cāruveva gadasi || 5 || ॥

॥ १ ॥ वि चिह्नस्य दोधतो वज्रेण शतपर्वणा । शिने विभेद् वृष्णिना ॥ ६ ॥  
 इमा अग्निं प्र णोनुमो विपामग्रेषु धीतयः । अग्नेः शोचिर्न विद्युतः ॥ ७ ॥  
 गुह्यं सतीरुष त्मना प्र यच्छोचन्त धीतयः । कष्या कृतस्य धारया ॥ ८ ॥

vī cid vṛitrāsya dódhato vājrena śataparyāṇā | śiro bi-  
 bheda vṛiṣṇinā || 6 || imā abhi prā ṇommo vipam āgreṣu  
 dhītāyāḥ | agnēḥ śocir nā didyūtāḥ || 7 || gūhya satīr ūpā  
 tmānā prā yād chośanta dhītāyāḥ | kāṇva rītāsya dhārāya  
 || 8 ||

## II

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order. 2

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine. 8

प्र तमिन्द्र नश्रीमहि रुधि गोमन्तमथिनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥  
अहमिद्धि पितृप्परि मेधामृतस्य जुगमम् । अहं सूर्य इवाजनि ॥१०॥

prá tām indra naśīmahi rayīm gómantam asvīnam |  
prá bráhma pūrvacittaye || 9 || ahām id dhí pitūsh pári me-  
dhām řitāsya jagrābha | ahām sūrya ivajani || 10 || 10 ||

॥११॥ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत । येनेन्द्रः शुम्भमिद्धे ॥११॥  
ये त्वामिन्द्र न तुष्टुवृकपयो ये च तुष्टुवृः । ममेद्धर्षस्य सुष्टुतः ॥१२॥  
यदस्य मनुयुग्ध्वनीहि वृधं पर्वशो रुजन् । अपः समुद्रमेरयत ॥१३॥

ahām pratnéna mánmanā girah śumbhāmi kanyavāt |  
yénéndrah śūshnam id dadhé || 11 || yé tvām indra ná  
tushtuvūr řishayo yé ca tushtuvūh | mánéd vardhasva sū-  
shṭutah || 12 || yád asya manyūr ádhvanīd ví vřitrām par-  
vaśo ruján | apāh samudrām afrayat || 13 ||

नि शुष्ण इन्द्र धर्णमि वज्रं जघन्धु दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥  
न द्याव इन्द्रमाजसा नान्तरिक्षाणि वृज्जिणम् । न विव्यचन्त भूमयः ॥१५॥

ni śuṣha in-  
dra dharnasīm vājraṁ jaghantha dāsyavi | vřishā hy ūgra  
ṣṛiṇvishé || 14 || ná dyāva indram ōjasā nántūrikshāṇi vajri-  
nam | ná vivyacanta bhūmayah || 15 || 11 ||

O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life. 9

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if. 10

Pursuing the path of the past, and following the-wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises. 12

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom. 13

O Lord of resplendence, those thieves and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

॥१६॥ यस्ते इन्द्र महीरपः स्तब्धयमान आशयत । नि तं पद्यासु जिश्रयः ॥१६॥  
 य इमे रोदसी मही समीची समजग्रभीत् । तमोमिन्द्र तं गुहः ॥१७॥  
 य इन्द्र यतयस्त्वा भृगवो ये च नुष्टुनुः । ममेदुग्र श्रुधी हवम ॥१८॥  
 इमास्ते इन्द्र पृथ्व्यो घृते दुहन आशिग्म । एनामृतम्य पिप्युषीः ॥१९॥  
 या इन्द्र प्रम्यस्त्वासा गर्भमचक्रिन् । परि धर्म्य सूर्यम ॥२०॥

yās ta indra mahīr apā stabdhūyāmāna āśayat | ní tām  
 pādyaśu śiśnathah ॥ 16 ॥ yā imé ródasī mahī samīcī samā-  
 jagrabhūt | tāmobbhir indra tām guhah ॥ 17 ॥ yā indra yāta-  
 yas tvā bhrīgavo yé ca tashitavūh | māméd ngra śrudhī  
 hāvam ॥ 18 ॥ imās ta indra prīṣṇayo ghṛitām duhata āśi-  
 gam | enām rītāsya pipyūshīh ॥ 19 ॥ yā indra prasvās tvāsā  
 gārbbham ācakrīran | pári dhármeva sūryam ॥ 20 ॥ ॥

॥२१॥ त्वामिच्छवसस्पते कप्वा उक्थेन वावृधुः । त्वां सुतासु इन्दवः ॥२१॥  
 तेवेदिन्द्र प्रणीतिषुत प्रशस्तिरदिवः । यज्ञो वितन्तुसार्यः ॥२२॥

tvām ic chavasas pate kānvā ukthēna vāvṛidhuh | tvām  
 sūtāsa indavah ॥ 21 ॥ tāvéd indra prāṇitishūtā. prāśastir  
 adrivah | yajñó vitantasāryah ॥ 22 ॥

आ न इन्द्र महीमिधं पुरं न दर्शि गोमतीम् । उत प्रजां सुवीर्यम् ॥२३॥  
 उत त्यदाश्वज्यं यदिन्द्र नाहुषीष्वा । अग्रे विष्णु प्रदीदयत् ॥२४॥

ā na indra mahīm  
 śham pūram nā darśhi gomatīm | utā prajāṁ suviryam  
 ॥ 23 ॥ utā tyād āśvāśyām yād indra nāhushīshv ā | āgre  
 viśhnū pradīdayat ॥ 24 ॥

O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamantine will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24

अभि व्रजं न तन्निये सूरं उपाकचक्षसम् । यदिन्द्र मृळ्यासि नः ॥२५॥

abhi vrajaṃ nā tatnīṣhe sūra upā-  
kācukshasam | yād indra mṛibivāsi naḥ || 25 || 10 ||

॥२५॥ यदङ्ग तविषीयस इन्द्रं प्रराजसि क्षितीः । महौ अपार ओजसा ॥२६॥  
तं त्वा हविष्मतीर्विश उपे ब्रुवता उक्तये । उरुभ्रयसमिन्दुभिः ॥२७॥  
उपह्वरे गिरीणां संगुथे च नदीनाम् । धिया विप्रो अजायत ॥२८॥  
अतः समुद्रमुद्धतश्चिकित्वा अव पश्यति । यतो विपान एजति ॥२९॥  
आदित्यवत्स रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यद्विध्यते दिवा ॥३०॥

yād angā tavishīyāsa indra prarājasi kshitiḥ | mahāū  
aparā ōjasā || 26 || tāṃ tvā havishmatīr viśa ūpa bruvata  
utāye | urubhrayasamindubhiḥ || 27 || upahvarā girīṇāṃ saṃ-  
gathā ca nadīnām | dhiyā vipro ajayata || 28 || ātaḥ samud-  
rām udvātaś chikītvā āva paśyati | yāto vipānā ējati || 29 ||  
ād it pratnāsya rētaśo jyōtiśh paśyanti vāsarīm | parō yād  
idhyāte divā || 30 || 11 ||

॥२६॥ कण्वास इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शंविष्ठ वृष्ण्यम् ॥३१॥  
इमां म इन्द्र सुष्टुति जुषस्व प्र सु मार्व । उत प्र वर्धया मतिम् ॥३२॥  
उत ब्रह्मण्या वयं तुभ्यं प्रबृद्ध वज्रिवः । विप्रा अतस्म जीवसे ॥३३॥  
अभि कण्वा अनुषतापो न प्रवता यतीः । इन्द्रे वनन्वती मतिः ॥३४॥

kanyasa indra te matīm vīśve vardhanti paūnsyām | utō  
śavishṭha vṛishṇyam || 31 || imāṃ mā indra suṣṭutīm ju-  
ṣhāsya prā sū mām āva | utā prā vardhaya matīm || 32 ||  
utā brahmaṇyā vayāṃ tūbhyam pravṛiddha vajrivaḥ | vipra  
ataksma jivāse || 33 || abhi kāṇva anuṣatāpo nā pravāta  
vatih | indram vānanvati matih || 34 ||

O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34

इन्द्रमुक्थानि वावृधुः समुद्रमिव मिन्धवः । अनुत्तमन्युगजम् ॥३५॥

īndram ukthāni vā-  
vṛidhuh samudram iva sindhavaḥ | ānuttamayam ajāram  
॥ 35 ॥ 15 ॥

१११ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥  
त्वामिद्वृत्रहन्तम् जनासो वृक्तबर्हिषः । हवन्ते वाजसातये ॥३७॥  
अनु त्वा रोदसी उभे चक्रं न वृत्त्येतशम् । अनु सुवानास इन्द्रवः ॥३८॥  
मन्दस्वा मु स्वर्णर उनेन्द्र शर्युणावति । मत्स्वा विवस्वतो मती ॥३९॥  
वावृधान उप दधि वृषा वृज्यरोरवीत् । वृत्रहा सोमिपातमः ॥४०॥

ā no yahi parāvāto haribhyām haryatābhyām | imām  
indra sutām piba ॥ 36 ॥ tvām id vṛitrahantam janāso vṛik-  
tābarhiṣaḥ | hāvante vājasātaye ॥ 37 ॥ ānu tvā ródasī  
ubhé cakram nā vṛty étaṣam | ānu suvanāsa indrayaḥ ॥ 38 ॥  
māndasya śu svāṇara utēndra śaryuṇāvati | mātṣvā víva-  
svato matī ॥ 39 ॥ vavṛidhām ūpa dyāvī vṛishā vajry ārotavit |  
vṛitrahā somapātamaḥ ॥ 40 ॥ 16 ॥

११२ ऋषिर्हि पूर्वजा अत्येक ईशान ओजसा । इन्द्र चोष्क्यसे वसु ॥४१॥  
अस्माकं त्वा सुनौ उप वीतपृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

ṛishir hi purvajā āsy éka īṣana ójasaḥ | indra coṣkī-  
yāse vāsu ॥ 41 ॥ asmākaṁ tvā sutān ūpa vītāpṛiṣṭhā abhi  
prāyaḥ | śatam vahanantu hārayaḥ ॥ 42 ॥

As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wise men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamantine will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

इमां सु पृथ्यां धियं मघोर्धृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥  
 इन्द्रमिदमिहीनां मेधे वृणीत मर्त्यैः । इन्द्रं सनिप्युरुतये ॥४४॥  
 अर्वाञ्च त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imāṃ sū pūrvyām  
 dhīyaṃ mādhor ghrīṭasya pipyūṣīm | kāṇvā ukthēna vā-  
 vṛidhuḥ || 43 || indram id vīmahiṇām médhē vṛṇīta mār-  
 tyāḥ | indraṃ sanishyūr ūtāye || 44 || arvāñcam tvā puru-  
 ṣhṭuta priyāmedhastutā hārī | somapēyāya vakshataḥ || 45 ||

शतमहं तिरिन्दिरे सहस्रं पर्शवा ददे । राधांसि याद्वानाम् ॥४६॥  
 त्रीणि शतान्यर्वेतां सहस्रा दश गोनाम् । ददुष्पजाय सात्रे ॥४७॥  
 उदानद्रकुहो दिवमुष्ट्राश्चतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

ṣatām aśām tirīndire saśāśram pārṣāv ā dade | rādhānsi  
 yādvānām || 46 || trīṇi ṣatāny ārvatām saśāśrā daśa gō-  
 nām | daduṣh pajrāya śāśnne || 47 || ūd ānat kakuhó divam  
 ūshtrāṇ caturyūjo dādat | śrāvasā yādvam jānam || 48 || 17 ||

( ७ ) समर्थं सूक्तम्

( १-३९ ) षडविंशत्यध्यायस्य सूक्तस्य काण्वः पुनर्वसुः ऋषिः । कण्वो देवताः । गायत्री छन्दः ॥

॥ १७ ॥ प्र यद्वन्निष्टुभमिपं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥ १॥

7.

Prā yād vas trisṭūbham iśham māruto vipro āksharat |  
 vi pārvateshu rājatha || 1 ||

The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers, will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chanters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

## 7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1

चदुह त्विषीयवो यामं शुभ्रा अचिध्वम् । नि पर्वता अहासत ॥२॥  
 उदीरयन्त वायुभिर्वाश्रसः पृश्निमानरः । ध्रुक्षन्ते पिप्युषीमिषम् ॥३॥  
 वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् । यद्यामं यान्ति वायुभिः ॥४॥  
 नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे । महे शुष्माय येमिरे ॥५॥

yád aṅgá tavishīyavo yāmam  
 subhṛā ácidhvam | ní párvatā ahāsata || 2 || úd irayanta vā-  
 yúbhīr vāśrāsah prīṣnimātarah | dhukshtaṅta pipyúshīm īsham  
 || 3 || vāpanti marúto mīham prá vepayanti párvatān | yád  
 yāmam yānti vāyúbhiḥ || 4 || ní yád yāmāya vo girīr ní  
 síndhavo vídharmāne | mahé śúshmāya yemiré || 5 || 10 ||

१०० युष्मौ उ नक्तमुतये युष्मान्दिवा हवामहे । युष्मान्प्रयत्यध्वरे ॥६॥  
 उदु त्वे अरुणप्सवश्चित्रा यामेभिरीरते । वाश्रा अधिष्णुनां दिवः ॥७॥  
 सृजन्ति रश्मिमोजसा पन्थां सूर्याय यातवे । ते भानुभिर्वि तस्थिरे ॥८॥  
 इमां मे मरुतो गिरंमिमं स्तोममृक्षुक्षणः । इमं मे वनता हवम् ॥९॥  
 त्रीणि सरांसि पृश्नयो दुदुहे वज्रिणे मधु । उत्सं कवन्धमुद्रिणम् ॥१०॥  
 १०१ मरुतो यद् वो दिवः सुस्त्रायन्तो हवामहे । आ तू न उप गन्तव ॥११॥

yushmāu u náktam ūtāye yushmān divā havāmahe |  
 yushmān prayaty ádhvaré || 6 || úd u tyé aruṇāpsavaḥ citrā  
 yāmebhir irate | vāśrā údhi śhṇunā divāḥ || 7 || sṛijānti  
 raśmīm ójasā pānthām sūryāya yātave | té bhānúbhiḥ ví  
 tasthire || 8 || imām me maruto gīram imām stómam řibhu-  
 kṣhaṇah | imām me vanatā hāvam || 9 || trīṇi sārāṅsi prīṣ-  
 nayo duduhré vajrīṇe mādhu | útsam kāvandham udrīṇam | 1  
 maruto yád dha vo divāḥ sumbāyānto hāvāmahe | á tū  
 na ūpa gantava || 11 ||

O dear bright ones, fain to show your might, you move  
your gigantic vehicles on your course; and then the  
mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise  
themselves along with winds. They pour down the  
streams of food. 3

When they go their way with the winds, the clouds spread  
the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly  
surrender themselves before your mighty force. 5

We invoke you for defence during night and also during  
day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their  
courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened  
rein so that the sun may proceed on his path. Then they  
spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my  
hymn of praise, my song, and my invocation. 9

The milch-kine, as if, have filled for the Lord of punitive  
justice, three lakes of sweet water from the dripping water-  
bearing clouds. 10

O vital principles, we, who seek happiness in life,  
hereby invoke you from the sky; please do come to us  
quickly. 11

युयं हि ह्य सुदानवो रुद्रा ऋभुक्षणां दमे । उत प्रवेतसो मदे ॥१२॥  
 आ नो रयि मंदुष्युतै पुरुहुं विश्वर्चायसम् । इर्यतां मरुतो दिवः ॥१३॥  
 अर्धिव यद्विरीणां यामं शुभ्रा अचिध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥  
 एतावतश्चिदेवां सुजं भिक्षेत मर्त्यः । अदाभ्यस्य मन्मभिः ॥१५॥

yūyāṃ hī śhṭhā sudānavo rūdrā  
 ibhukṣhaṇo dāme | uti prācetaso māde || 12 || ā no rayīm  
 madacyūtam purukshūṃ viśvādhāyasam | (yartā maruto di-  
 vāḥ || 13 || ādhīva yād girinām yāmam śubhrā ācidhvam |  
 suvānair mandadbva indubhiḥ || 14 || etāvataḥ cid eśhām  
 sumnām bhikṣeta mārtyaḥ | ādābhyasya mānmabhiḥ  
 || 15 || 20 ||

॥१२॥ ये दृप्ता इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षितम् ॥१६॥  
 उदं स्वानेभिरीरत उद्रयैरुदं वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥  
 येनाव तुर्वशां यदुं येन कण्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥  
 इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धोन्काप्सस्य मन्मभिः ॥१९॥  
 कं नूनं सुदानवो मदथा वृक्तबर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥  
 ॥२१॥ नहि ष्म यद वः पुरा स्तोमैर्भिवृक्तबर्हिषः । शर्धो ऋतस्य जिन्वथ ॥२१॥

yē drapsā iva ródasī dhāmanty ānu vṛiṣṭībhiḥ | útsam  
 duhānto ákshitam || 16 || úd u svānébhir īrata úd ráthair  
 úd u vāyúbhiḥ | út stómaiḥ pṛiṣnimātarāḥ || 17 || yénāvā  
 turvāṣam yādum yēna kāṇvam dhanasprītam | rāyē sū tā-  
 sya dhīmahi || 18 || imā u vaḥ sudānavo ghrītam ná pipyú-  
 śhīr īśhaḥ | vārdhān kāṇvāsya mānmabhiḥ || 19 || kvā nūnām  
 sudānavo mādathā vṛiktabarhishabḥ | brahmā kó vaḥ sapa-  
 riyati || 20 || 21 ||

naḥ śhma yād dha vaḥ purā stómebhir vṛiktabarhishabḥ |  
 śārdhān ṛitāsya jīnvatha || 21 ||

O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultuous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21

समु त्पे महनीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥  
 वि वृत्रं पर्वशो ययुर्वि पर्वतो अराजिनः । चक्राणावृष्टिं पोत्स्यम् ॥२३॥  
 अनु त्रितस्य युध्यन्तः शुष्ममावन्नत क्रतुम् । अन्विन्द्रं वृत्रतूर्ये ॥२४॥  
 विद्युद्धस्ता अभिद्यवः शिप्राः शीर्षेहिरेण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sām u tyé mahatír āpah  
 sām kshonī sām u sūryam | sām vājram parvasó dadhuh  
 || 22 || ví vṛitrām parvasó yayur ví párvatāñ arājīnaḥ | ca-  
 krāṇā vṛishṇi paúnsyam || 23 || ānu tritāsya yúdhyataḥ śush-  
 māma āvann utā krátum | ānv indram vṛitratūrye || 24 || vi-  
 dyúddhastā abhidyavaḥ śiprāḥ śīrshān hiranyáyīḥ | śubhrā  
 vy añjata śriyé || 25 || ॥

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्विया ॥२६॥  
 आ नो मुखस्य द्वावेऽश्वेहिरेण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uśānā yát parāvāta ukshṇó rāndhram āyātana | dyaúr  
 ná cakradad bhiyā || 26 || ā no makhāsya dāvāné 'śvair hí-  
 ranyapāṇibhiḥ | dévāsa ūpa gantana || 27 ||

यदेषां पृपन्ती रथे प्रष्टिर्वहति रोहिणः । यान्त शुभ्रा रिणन्नपः ॥२८॥  
 सुषोमे शर्याणावत्यार्जिके पस्त्यावति । ययुर्निचक्रया नरः ॥२९॥

yád eshām  
 prīshatī rátke prāshṭir váhati róhitaḥ | yānti śubhrā riṇānn  
 apāḥ || 28 || sushóme śaryānāvaty ārjike pastyāvati | yayúr  
 nīcakrayā náraḥ || 29 ||

They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29

कदा गच्छाथ मरुत इत्था विप्रं हवमानम् । मर्दीकेभिर्नाधमानम् ॥३०॥

kādā gachātha maruta itthā vipraṃ  
hāvamānam | mārḍikēbbhir nādhāmānam ॥ 30 ॥ 21 ॥

॥३०॥ कदा नूनं कथप्रियो यदिन्द्रमजहातन । को वः सखित्व ओहते ॥३१॥  
सहो पु णो वज्रहस्तैः कण्वासो अग्निं मुखद्भिः । स्तुषे हिरण्यवाशीभिः ॥३२॥  
ओ पु वृष्णः प्रयज्युना नव्यसे सुवितार्य । ववृत्वा चित्रवाजान् ॥३३॥  
गिरयश्चिन्नि जिहते पर्शानासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥  
आक्षुण्यावानो वहन्त्यन्तरिक्षेण पतनः । धातारः स्तुवते वयः ॥३५॥  
अग्निर्हि जानि पूर्व्यच्छन्दो न सूरौ अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kād dha nunām kadhapriyo yād indram ajahātana | ko  
vaḥ sakhitvá olate ॥ 31 ॥ saho śhū no vājrahastaiḥ kāṇvāso  
agnīm marūdbhiḥ | stushé hīraṇyavāśībhiḥ ॥ 32 ॥ ó śhū vṛ-  
ṣṇaḥ prajājyūnā nāvyaśe suvitārya | vavṛtyāṃ citravājān  
॥ 33 ॥ girāyaś cin nī jīhate pārśānāśo mānyamānāḥ | pārva-  
tāś cin nī yemire ॥ 34 ॥ ākṣhṇayavāno vahanty antārikṣheṇa  
pātataḥ | dhātāra stuvatō vāyaḥ ॥ 35 ॥ agnīr hī jāni pūr-  
vyāś chāndo nā sūro arcīṣha | té bhānūbhir ví tasthīre  
॥ 36 ॥ 24 ॥

( ८ ) मरुतं सूतम्

( १-३३ ) अयोविश्वसूषण्यास्य मृतस्य काण्वः सखित्वं क्रयिः । मर्दिनी देवते । मनुष्यं छन्दः ॥

॥३०॥

आ नो विश्वाभिरुतिभिरधिना गच्छतं युवम् ।  
दत्त्वा हिरण्यवर्तनीं पिबतं सोम्यं मधु ॥१॥

४.

Ā no viśvābhir ūtibhir āśvinā gāchatam yuvām | dātva  
hīraṇyavartanī pībatam somyām mādhu ॥ 1 ॥

O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun? Who is there that enjoys your friendship? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunder-bolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1

आ नने यातमश्विना रथेन सूर्यत्वचा ।  
 भुजी हिरण्यपेसा कवी गर्भारचेतसा ॥२॥  
 आ यातं नहुषस्पर्शान्तरिक्षात्सुवृक्तिभिः ।  
 पिबाथो अश्विना मधु कण्वाणां सर्वे सुतम् ॥३॥  
 आ नो यातं द्विस्पर्शान्तरिक्षादधप्रिया ।  
 पुत्रः कण्वस्य वामिह सुपाय सोम्यं मधु ॥४॥  
 आ नो यातुमुपश्रुत्वाश्विना सोमपीतये ।  
 म्याहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

ā nūnām yā-  
 tam aśvinā rāthēna sūryatvacā | bhūjī hīraṇyapēsaśa kāvī  
 gāmbhīracetasā || 2 || ā yātaṁ nāhuṣas pāry āntārikṣat  
 suvṛkṭibhiḥ | pibātho aśvinā mādhu kāṇvānām sāvane su-  
 tām || 3 || ā no yātaṁ divas pāry āntārikṣād adhapriyā |  
 putrāḥ kāṇvasya vām ihā sushāva somyān mādhu || 4 || ā  
 no yātaṁ ūpasruty āśvinā sōmapīṭaye | svāhā stōmasya  
 vardhanā prā kavī dhītibhir narā || 5 || २५ ||

॥२॥

यच्चिद्धि वी पुर ऋषयो जुहुरेऽवमे नरा ।  
 आ यातमश्विना गतमुपेमां मुष्टुति मम ॥६॥  
 द्विश्रिद्रोचनादध्या नो गन्तं स्वविद्रा ।  
 धीभिर्वत्सप्रचेतसा स्तोमेभिर्वनश्रुता ॥७॥  
 किमुन्ये पर्यामनेऽस्तत्स्तोमेभिरश्विना ।  
 पुत्रः कण्वस्य वामुषिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yāc cid dhī vām purā ṛṣhaya juhūrē 'vase nara | ā  
 yātaṁ aśvinā gataṁ ūpēmām suṣṭutim māmā || 6 || divas  
 cid rocanād ādhy ā no gantaṁ svarvidā | dhībhir vatsapra-  
 cetasā stōmebhir havanaśrutā || 7 || kīm anyē pāry āsate  
 'smāt stōmebhir aśvinā | putrāḥ kāṇvasya vām ṛṣhir gī-  
 bhir vatsō avivṛidhat || 8 ||

O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8

आ वाँ विप्र इहावसेऽहस्तनोमेभिरश्विना ।  
 अरिषा घृत्रहन्तमा ना नो भूतं मयोभुवा ॥९॥  
 आ यद्वा योषणा रथमर्तिप्रहाजिनीवसू ।  
 विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

ā vām vipra ihāvasé 'hvat stó-  
 mebhīr asvinā | āripṣā gṛtrahantamā tā no bhūtam mayo-  
 bhuvā || 9 || a yād vām yōṣṇā rātham ātishṭhad vājini-  
 vāsū | viśvāny asvinā yuvām prā dhītāny agachatam  
 || 10 || २६ ||

॥२.३०

अनः सहस्रनिर्णिजा रथेना यातमश्विना ।  
 वृत्सो वाँ मधुमहचोऽशमीत्काल्यः कविः ॥११॥  
 पुरमन्द्रा पुरुवसू मनोतरा रयीणाम् ।  
 स्तोमं मे अश्विनाविममभि यक्षीं अनृपानाम् ॥१२॥  
 आ नो विश्वान्यश्विना धत्तं गशान्यहया ।  
 कृतं न ऋत्विगोवतो मा नो गिरधने निदे ॥१३॥  
 यज्ञामत्या परावति यद्वा स्या अध्यर्ध्वर ।  
 अनः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥  
 यो वाँ नामत्यावृषिर्गोभिर्वृत्सो अवीवृधत ।  
 तस्मै सहस्रनिर्णिजमिषं धत्तं वृत्तधत्तम् ॥१५॥

ātah sahasranirṇijā rāthenā yātam asvinā | vatsó vām  
 mādhumad vácó 'ṣaṁsit kāvyāḥ kavīḥ || 11 || puramandrā  
 puruvāsū manotārā rayīṇām | stómam me asvināv imām  
 abhī vālmī anūshātām || 12 || ā no viśvāny asvinā dhattām  
 gashānsy āhaya | kṛtām na ṛitvīgāvato mā no rīradhatam  
 nidé || 13 || yām nāsatyā parāvātī yād vā sthó ādby ām-  
 bare | ātah sahasranirṇijā rāthenā yātam asvinā || 14 || yó  
 vām nāsatyāv ṛishīr gīrḥhīr vatsó āvivṛidhat | tāmāi sa-  
 hasranirṇijām īsham dhattam gṛhitasūtām || 15 || २७ ||

O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity. 9

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish. 10

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you. 11

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer. 12

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler. 13

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments. 14

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments. 15

प्रास्मा ऊजं घृतशृतमग्निना यच्छतं युवम् ।  
 यो यो मुञ्चाय नृष्टवंदस्यादानुनस्पती ॥१६॥  
 आ नो गन्तं रितादमेमं स्तोमं पुरुभुजा ।  
 कृतं नैः सुश्रियो नग्मा दानमभिष्टये ॥१७॥  
 आ यो विश्वाभिरुतिभिः प्रियमेधा अहृषत ।  
 राजन्तावध्वराणामग्निना यामहृतिषु ॥१८॥  
 आ नो गन्तं मयोभुवाग्निना शंभुवा युवम् ।  
 यो यो विपन्यु धीतिभिर्गीभिर्वस्मो अवीवृधत ॥१९॥  
 याभिः कण्वं मेधातिथिं याभिर्वशं दशव्रजम् ।  
 याभिर्गोश्रियमावतं ताभिर्नोऽवतं नरा ॥२०॥

prāsmā ūjāṃ ghṛitaśrutam āśvina yāchatam yuvām |  
 yó vām munāya nṛṣṭāvād vasyādānunaspati || 16 || ā  
 no gantam ritādamemaṃ stómaṃ purubhuja | kṛitām naḥ  
 suśrīyo naremaṃ datam abhiṣṭaye || 17 || ā vām viśvābhir  
 ūtibhir priyamedhā ahṛṣata | rājantāv adhvarāṇām āśvinā  
 yāmahutiṣu || 18 || ā no gantam mayobhūvāśvinā śambhūvā  
 yuvām | yó vām vipanyū dhītibhir gīrbhir vatsó āvivṛidhat  
 || 19 || yābhir káṇvaṃ mēdhatithim yābhir vāśam daśavrajam |  
 yābhir góśaryam avatam tābhir no 'vatam nara || 20 || २० ॥

॥२०॥

याभिर्नरा वृष्टदंष्ट्रमावतं कृत्ये धने ।  
 ताभिः प्वस्मो अग्निना प्रावतं वाजमानये ॥२१॥  
 प्र वां स्तोमाः सुवृक्तयो गिरे वधन्त्यग्निना ।  
 पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥२२॥

yābhir narā trasādasyam āvatam kṛitye dhāne | tābhir  
 śhv āsmān āśvinā prāvatam vājasataye || 21 || prā vām stó-  
 māḥ suvṛiktāyo gīro vardhantv āśvinā | pūrutrā vṛitrahān-  
 tamā tā no bhūtam purusprīhā || 22 ||

O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22

त्रीणि पदान्यश्विनोग्रविः सान्ति गुहा पुरः ।  
कवी कृतस्य पत्मेभिर्वाग्जीवेभ्यम्पति ॥२३॥

trīṇi padāny aśvīnor  
āvīh sānti gūhā parāḥ | kavī ritāsya pātmabhir arvāg ji-  
vēbhyas pāri || 23 || 23 ||

( ५. ) नवमे सूत्रम्

( १-२३ ) "कविर्ननुवम्यास्य सूत्रस्य काण्वः शशावर्णं कृति । अश्विनी देवते । ( १. ४. २. १४-१५ )

ग्रथपातनुषीपट्टीचनुदनीपश्विनीनाम्नां वृहती ( १-३. २-२३ ) द्वितीयावर्णाश्विन्येक

विंशतीं गायत्री. ( १ ) पञ्चम्या कङ्कप. ( ३-५. १३ १३-१५ ) समम्यादिः

सूत्रस्य पञ्चादश्या सोडश्यादिचनसूत्राश्चतुष्टय. ( १५ ) दशम्यादिचतुष्टय

( ११ ) "कङ्कदश्या विगद. ( १५ ) दशम्याश्च कृती एताभिः ।

॥२३॥ आ नूनमश्विना युवं वृत्तस्य गन्तमवसि ।  
प्रास्मै यच्छतमवृकं पृथु च्छुदिर्युयुते या अरानयः ॥१॥  
यदुन्तरिभि यदिवि यत्पञ्च मानुषी अनु । नृम्यं तद्वत्तमश्विना ॥२॥  
ये शो दंमोत्स्यश्विना विप्रामः परिमामृशुः । एवेत्काण्वस्य बोधनम् ॥३॥  
अयं वां घृमो अश्विना स्तोमेन परि पिच्यते ।  
अयं सोमो मधुमान्वाजिनीयसु येन वृत्रं चिकेतयः ॥४॥  
यदुष्णु यद्वहन्मतां यदंश्वीषु पुरुदंमसा कृतम् ।  
तेन माविष्टमश्विना ॥५॥

9.

Ā nūnām aśvinā yuvām vatsāsya gantam āvase | prās-  
mai yachatam avrikām pṛithū chardīr yuyutām yā āratā-  
yah || 1 || yād antārikshe yād divī yāt pāṇca mānushāḥ ānu |  
nṛīmāṇāṁ tād dhattam aśvinā || 2 || yé vā īānsāṇsya aśvinā  
vīprāsah parimānṛīśūḥ | evēt kāṇvāsya bōdhanam || 3 || ayām  
vām gharmó aśvinā stómēna pāri shieyate | ayām sómo  
mādhumān vājīnivasū yēna vṛitrām ciketathah || 4 || yād  
apsū yād vānaspātāu yād ōshadhīshu purudañsasā kṛitām |  
tēna māviṣṭāu aśvinā || 5 || 30 ||

The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

## 9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm appreciation and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5

॥ ६ ॥

यत्तामत्या भुरण्यथो यद्वा देव भिषज्यथः ।  
 अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥६॥  
 आ नूनमश्विनोर्कपिः स्तोमं चिकेत वामया ।  
 आ सोमं मधुमत्तमं घ्नम सिञ्चादधर्वणि ॥७॥

yātā nāsatyā bhuranyātho yād vā deva bhishajyāthah |  
 ayām vām vatsó matibhir ná vindhate havishmantam hí gá-  
 chathah || 6 || á nūnam asvīnor řishi stómam ciketa vā-  
 máyā | á sómam mādhumattanam gharman śiñcād úthar-  
 vaṇi || 7 ||

आ नूनं रघुवर्तनिं रथं तिष्ठथो अश्विना ।  
 आ वां स्तोमा इमे मम नभो न कुच्यवीरत ॥८॥  
 यदयं वां नामत्योक्थेराकुच्युर्वीमहि ।  
 यद्वा वार्षाभिरश्विनोर्वेत्काण्यस्य बोधतम् ॥९॥  
 यद्वा कुञ्जीवी उम यद्वयं कपिर्यद्वा दीर्घतमा जुहाव ।  
 पृथी यद्वा वैन्यः सादनेष्वेदेतो अश्विना चेतयेयाम् ॥१०॥

á nūnam raghuivartanīm rātham tiṣṭhātho asvinā |  
 ā vāṇi stómā ime máma nábhō ná cūcyavīrata || 8 || yād  
 adyā vām nāsatyokthair ācūcyuvīmāhi | yād vā vāṇibhir  
 asvinevét kāñvīsyā bodhatam || 9 || yād vām kakshivāu ntā  
 yād vyāśva řishir yād vām dīrghátamā juhāva | pṛithī yād  
 vām vainyāḥ sādaneśiv evéd āto asvinā cetayethām |  
 || 10 || ai ||

O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire. 7

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven. 8

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially. 9

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation. 10

यानं लक्ष्मिणा उत नः परम्पा भूतं जगत्पा उत नस्तनूपा ।  
 वर्तिस्तोकाय नतयाय यानम् ॥१३॥  
 यदिन्द्रेण सरथं याधो अश्विना यद्वा वायुना भवधुः समोकमा ।  
 यदादित्येभिर्ऋभुभिः सजोषसा यद्वा विष्णोर्विकर्मणेषु तिम्रथः ॥१२॥

yātām coardishpā utā naḥ paraspā bhūtām jagatpā utā  
 naḥ tanūpā | vartīś tokāya tānayāya yātām || 11 || yād in-  
 dreṇa sarātham yātho aśvinā yād vā vāyūnā bhāvathab  
 sāmokasā | yād ādityēbhir ribhūbbhir sajośhasā yād vā viśh-  
 nor vikrāmaṇeṣhu tishthathab || 12 ||

यद्य्याश्विनावृहं हव्यं याजमानये ।  
 यत्पुत्रं तुर्वणे महस्तच्छ्रेष्ठमश्विनोर्गवः ॥१३॥  
 आ नूनं यानमश्विनेमा हव्यानि वा हिना ।  
 इमे सोमोमो अधि तुर्वणो यदाविमे कर्षेवु यामथ ॥१२॥

yād adyāśvināv aśām  
 huvēya vājasātaye | yāt pṛitśū turvāne sāhas śac chrēshtham  
 aśvinor āvah || 13 || ā nūnām yātām aśvinemā havyāni vām  
 hitā | imē sōmāso ādhi turvāṣe yādāv imē kāṇveshu vām  
 ātha || 14 ||

यज्ञमित्या पगन्ते अर्वाकं अस्ति भेषजम् ।  
 तेन नूनं विमुदायं प्रचेतसा हृदिर्वित्तायं यच्छतम् ॥१५॥

yán nāsatyā parāké arvāké āsti bheshajām | téna  
 nūnām vimadāya pracetasā chardīr vatsāya yachatam  
 || 15 || २२ ||

Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15

अभुत्सु प्र देव्या साकं वाचाहमश्विनोः ।  
 व्यावदेव्या मुनिं वि गतिं मर्त्येभ्यः ॥१६॥  
 प्र वोधयोषां अश्विना प्र देवि मृते महि ।  
 प्र यज्ञहोतगनुषकम मदाय श्रवो बृहत ॥१७॥

ábhutsy u prá devyá sākām vācāhām aśvīnoḥ | vy āva  
 devy ā matīm ví rātim mārtyebhyaḥ || 16 || prá bodhayoṣ  
 aśvīnā prá devi sūnrite mabi | prá yajñahotar ānushāk pi  
 mādāya śravo bṛihāt || 17 ||

यदुषो यामिं भानुना मे मर्येण गंचमे ।  
 आ हायमश्विनो रथो वृत्तिर्यानि नृपाय्यमे ॥१८॥  
 यदार्पितामो अंशवो गावो न दुह ऊर्ध्वभिः ।  
 यद्वा वाणीरनुयन्तु प्र देवयन्तो अश्विना ॥१९॥  
 प्र युन्नाय प्र शर्वमे प्र नृपाहाय शर्मणे । प्र दन्नाय प्रचेनमा ॥२०॥  
 यज्ञने श्रीभिरश्विना पिनुयानां निषीदथः । यद्वा मुञ्जभिरग्न्या ॥२१॥

yād usho yāsi bhānúnā sām  
 sūryeṇa rocase | ā hāyām aśvīno rātho vartīr yāti ōṛipāy-  
 yam || 18 || yād āpitāso aṇśavo gāvo ná duhrā ūdhabhiḥ |  
 yād vā vānīr ānūshata prá devayānto aśvīnā || 19 || prá  
 dyumnāya prá śavase prá nṛishābyāya śarmane | prá dá-  
 kshāya pracetasā || 20 || yān nūnām dbibhīr aśvīnā pitūr  
 yōnā nishídathah | yād vā sumnébhir ukthya || 21 || 37 ||

I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21

१३ । इदम मन्त्रम्

पुनश्चाप्यस्य मन्त्रस्य चार काण्य प्रणाः प्ररि साधना इवन् २ प्रथमं वा वृत्तं  
 (१) द्वितीयाया मन्त्रस्यानित्यमुप (२) तृतीयायाः अनुप (३) चतुःथा आम्नाग्याङ्क  
 (४-६) पञ्चमीयष्टयाश्च प्रणाः । पञ्चम्या वृत्तं

पष्टया मनेवृत्तं । अन्तर्गमि ।

१४

यत्स्थो दीर्घप्रमद्वान्ति यद्वादा गेचने द्विः ।

यद्वा समुद्रे अध्याकृते गृहेऽन आ यातमश्विना ॥१॥

यद्वा यज्ञं मनवे संमिमिश्रयुर्वेत्काप्यस्य बोधतम् ।

बृहस्पतिं विश्वान्देवां अहं हुव इन्द्राविष्णु अश्विनां वा शुहेपमा ॥२॥

त्वा न्वश्विना हुवे सुदंममा गुभे कृता ।

ययोरस्ति प्र णः सख्यं देवेष्वध्याप्यम् ॥३॥

ययोरधि प्र यज्ञा अमूरं सन्ति मृग्यः ।

ना यज्ञस्याध्वगस्य प्रवेतमा स्वधाभिर्या पिबतः मोम्यं मधु ॥४॥

यदुद्याश्विनावप्राग्यस्त्राक्स्थो वाजिनीवसू ।

यदुल्लव्यनवि तुर्वशे यदौ हुवे वामथ मा गतम् ॥५॥

यदन्तरिक्षे पतथः पुरुभुजा यद्देमे रोदसी अनु ।

यद्वा स्वधामिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yāt sthó dirgháprasadmāni yād vādó rocané divāḥ |  
 yād vā samudré ádhy ákṛite grihē 'ta á yātam aṣvinā || 1 ||  
 yād vā yajñām mūnave sammimiksháthar evét kāṇvāsya  
 bodhatam | bṛihaspátim víśvan devān ahām huva indráviṣṇū  
 aṣvínāv āśúlśhasā || 2 || tyā nv aṣvinā huve sudāmsasa  
 grihē kṛitā | yāyor ásti prā ṇaḥ sakhyām devéshv ádhy  
 ápyam || 3 || yāyor ádhi prā yajñā asūrē sánti sūráyah | tá  
 yajñāsyádhvarāsyā prācetasā svadhābhir yā pibataḥ so-  
 myām mādhu || 4 || yād adyāṣvināv āpāg yāt prāk sthó vāji-  
 nivasā | yād druhyāv y ānavi turvāṣe yādau huve vām átha  
 mā gatam || 5 || yād antárikṣhe pátataḥ purubhujā yād  
 vemé ródasī ann | yād vā svadhābhir adhitíṣṭhatha rátham  
 ita á yatam aṣvinā || 6 || ॥

## 10

Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us. 1

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us. 2

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations. 3

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord. 4

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me. 5

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot. 6

( ११ ) एकदशं सूक्तम्

(१-१०) दशयेन्यास्य मृतस्य काण्यो यत्न ऋषिः । अग्निर्वेता । (१) वयमर्थः प्रतिष्ठा नायत्री, (२) द्वितीयाया वयमना नायत्री, (३-४) तृतीयादिसप्तानां नायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दोऽस्ति ॥

॥ ३५ ॥

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वीदृयः ॥१॥  
 त्वमसि प्रशस्यो विदधेपु सहन्त्य । अग्ने रथीरेध्वराणाम् ॥२॥  
 स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरांतीः ॥३॥  
 अन्ति चित्सन्तुमहे युज्ञं मर्तस्य रिपोः । नोप वेषि जानवेदः ॥४॥  
 मर्ता अमर्त्यस्य ते भूरि नार्म मनामहे । विप्र्रासो जातवेदसः ॥५॥

11.

Tvám agne yratapá asi devá á mārtyeshv á | tvám  
 yajñēshv ídyaḥ || 1 || tvám asi prasāsyo vidátheshu sahan  
 tyā | ágne rathír adhvarāṇām || 2 || sá tvám asmād āpa  
 dvīsho nyodhí jatavedaḥ | áderir agne áratih || 3 || ánti cit  
 sántam áha yajñām mārtyasya rīpōḥ | nōpa veshi jatavedaḥ  
 || 4 || mārta amartyasya te bhūri nārma manamāhe | viprāso  
 jatāvedasaḥ || 5 || ३५ ||

॥ ३६ ॥

विप्रं विप्र्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥  
 आ ते वत्सो मनो यमत्परमाच्चित्सधस्तात् । अग्ने त्वांकामया गिरा ॥७॥  
 पुत्रा हि सदृशसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥  
 समत्सु अग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रावसम् ॥९॥

vīpraṁ viprāsō 'vase devām mārtaśa ūtāye | agnīm gīr-  
 bhīr havāmahe || 6 || á te vatsō mano yamat paramāc cit  
 sadhāsthāt | ágne tvāmkāmayā girā || 7 || putrá hí sadṛśam  
 āsi viśo viśvā ānu prabhūḥ | samātsu tva havāmahe || 8 ||  
 samātsv agnīm āvase vajayanto havāmahe | vājeshu citrā  
 rādhasam || 9 ||

## II

O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore we worship you in every benevolent task. 1

O mighty fire-divine, you must be glorified at our all congregations. You convey our offerings to Nature's bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and their godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man, our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9

प्रतो हि कुमीर्द्वीं अध्वरेषु सनाचु होता नन्यश्च सति ।  
स्वां चमि तन्वं पिप्रयस्वास्मभ्यं च सौभगमा यंजत ॥१८॥

pratno hí kau ídya adhvareṣhu sanāc ca  
hótā nāvyas ca sātsi | svāṁ cagne tanvāṁ piprāyasvasmā-  
bhyam ca saubhagam ā yajasva ॥ 10 ॥ १८ ॥

( १२ ) दक्षिणं मूलम्

( १-३३ ) ययसिप्रदवप्यान्व मूलस्य काण्वः पश्येन क्रियः । इन्द्रो देवता । उज्ज्वल इन्द्रः ॥

य इन्द्र सोमपातमो मदः शविष्ठु चेतनि । येना हंसि न्युत्रिणं तमीमहे ॥१॥  
येना दशग्वमधिगुं वेपयन्तं स्वरणरम् । येना समुद्रमाविधा तमीमहे ॥२॥  
येन सिन्धुं महीरपां रथी इव प्रचोदयः । पन्थामृतस्य यान्वे तमीमहे ॥३॥  
इमं स्ताममभिष्टेय घृतं न पुनर्मद्विवः । येना नु सद्य आजमा युवक्षिथ ॥४॥  
इमं जुषम्य गिर्यणः समुद्र इव पिन्वते । इन्द्र विश्वामिन्तिभिर्वुवक्षिथ ॥५॥

12.

Yā indra somapātamo madaḥ śaviṣṭha cēlati ! yēnā  
hāṁsi ny ātrīṇam tām imahe ॥ 1 ॥ yēnā dāśagvam ādhri-  
gum vepāyantam svārṇaram | yēnā samudrām āvithā tām  
imahe ॥ 2 ॥ yēna śīndhūm mahīr apō rāthan iva pracodā-  
yaḥ | pāntbām rītāsyā yātave tām imahe ॥ 3 ॥ imām stō-  
mam abhīṣṭaye ghṛitām nū pūtām adrivah | yēnā nū sadyā  
ōjasā vavākṣitha ॥ 4 ॥ imām juṣhasva girvaṇaḥ samudrā  
iva pinvate | indra viśvābhīr ātībhīr vavākṣitha ॥ 5 ॥ १ ॥

O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

## 12

O Lord of resplendence, extremely powerful, we adore you as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month's sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteer driving their cars to the goal ; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey us (to happiness). 5

यो नो देवः परावतः सखित्वनाय मामहे । दिवा न वृष्टिं प्रथयन्ववक्षिथ ॥६॥  
 वृषभुरस्य केतवे उत वज्रो गर्भस्त्योः । यत्सूर्यो न रोदसी अवर्धयत ॥७॥  
 यदि प्रवृद्ध सत्पते सहस्रं महिषीं अघः । आदिते इन्द्रियं महि प्र वावृधे ॥८॥  
 इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शमानमोयति । अग्निर्यनेव सामहिः प्र वावृधे ॥९॥  
 इयं ते ऋत्विगावतो श्रीतिरेति नवीयसी । सपर्यन्ती पुरप्रिया मिमीत इत ॥१०॥

yó no devāḥ paravātaḥ sakhitvanāya māmahé | divó ná  
 vṛiṣṭīm prathāyan vavākṣhiṭha || 6 || vavakṣhūr asya ketāvo  
 utā vājro gābhastyoh | yāt sūryo ná rōdasi āvardhayat || 7 ||  
 yādī pravṛiddha satpate sahasram mahiṣhāni āghaḥ | ād it  
 ta indriyām māhi prā vāvṛidhe || 8 || indraḥ sūryasya rasmī-  
 bhir ny āśasānām ośhati | agnir vāneva sāsaḥiḥ prā vāvṛi-  
 dhe || 9 || iyāṃ ta ṛitvīyāvati dhītīr eti nāvīyasi | saparyāntī  
 purupriyā mīmīta it || 10 || २ ||

- १० गभी यज्ञस्य देवयुः कर्तुं पुनीत आनुषकः । स्तोमैर्गिन्द्रस्य वावृधे मिमीत इत ॥११॥  
 सन्निमित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वासीव सुन्वते मिमीत इत ॥१२॥  
 ये विप्रा उक्थवाहसोऽभिप्रमन्दुराववः । घृतं न पिप्य आसन्वृतस्य यत ॥१३॥

gārbho yajñāsya devayūḥ krātum punīta anushāk | stō-  
 mair indrasya vāvṛidhe mīmīta it || 11 | sanir mitrāsya  
 papratha indraḥ sōmasya pītāye | prācī vāśiva sunvaté mī-  
 mita it || 12 || yām viprā ukthāvāhaso 'bhipramandūr āyā-  
 vaḥ | ghritāṃ ná pipya āsāny ṛitāsya yāt || 13 ||

The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of devotional love in like manner as the worshipper's sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13

उत स्वराज्ञे अदिति-स्तोममिन्द्रोय जीजनत । पुरुप्रशस्तमनये कृतस्य यत ॥१४॥  
अभि वह्नय उज्येज्जपन् प्रशस्तये । न देव्य विव्रेणा हरी कृतस्य यत ॥१५॥

utā svarājñe

áditi stómam indrāya jījanat | puruprasastām ūtāya řitāsya  
yāt || 14 || abhi vāhnaya ūtāyē 'nūshata prāśastaye | nā deva  
vīvratā hārī řitāsya yāt || 15 || ॥

११ यत्सोममिन्द्र विष्णवे यद्वा घ त्रित आप्तये । यद्वा मन्दम् मन्दमे ममिन्दुभिः ॥१६॥  
यद्वा शक्र परावति समुद्रे अधि मन्दमे । अस्माकमिन्दुने गणा ममिन्दुभिः ॥१७॥

yāt sómam indra víshṇavi yād vā gha tritā āptyé | yād  
vā marútau mándase sām indubhiḥ || 16 || yād vā śakra pa-  
rāvāti samudré ádhi mándase | asmákam ít suté raṇā sām  
indubhiḥ || 17 ||

यद्वामि मुन्वुनो वृधो यजमानस्य मत्पते । उक्थे वा यस्य रण्यसि ममिन्दुभिः ॥१८॥  
देवदेव्य वाज्यम् इन्द्रमिन्द्रं गृणीषणि । अधो यज्ञाय तुरवेण व्यानशुः ॥१९॥  
यज्ञेभिर्यज्ञवाहसं सोमभिः सोमपानमम् । होत्राभिर्मिन्द्रं वावृधुर्व्यानशुः ॥२०॥

yād vāsi sunvató vřidhó yájamānasya sat-  
pate | ukthé vā yāsya rāṇyasi sām indubhiḥ || 18 || devām  
-devaṃ vó 'vasa indram-indram gṛṇishani | ádhā yajñāya  
turvāne vy ānaśuḥ || 19 || yajñébbhir yajñāvāhasaṃ sómabhiḥ  
somapátamam | bōtrābbhir indram vāvřidhur vy ānaśuḥ  
|| 20 || ॥

The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20

“ महीरस्य प्रणीतयः पूर्विरुत प्रशस्तयः । विश्वा वर्मनि दाशुषे व्यानशुः ॥२१॥  
इन्द्रं वृत्राय हन्तवि देवासो दधिरे पुरः । इन्द्रं वाणाग्नयना समोजसे ॥२२॥  
महान्तं महिना वयं स्तोमोभिर्हयनुश्रुतम् । अर्कंरुभि प्र णोनुमः समोजसे ॥२३॥

mahīr asya prāṇitayaḥ pūrvīr utā prāśastayaḥ | viśvā  
vāsūni dāśuṣhe vy ānaśuḥ || 21 || indram vṛitrāya hāntave  
devāso dadhire purāḥ | indram vāṇīr anāśhatā sām ōjase  
|| 22 || mahāntam mahinā vayāṁ stōmebhīr havanasrūtam |  
arkaīr abhī prā ṇonumāḥ sām ōjase || 23 ||

न यं विद्यिक्तं रोदसी नान्तरिक्षाणि वृज्जणम् । अमादिदस्य नित्येषु समोजसः ॥२४॥  
यदिन्द्रं पृतनान्ये देवाभ्यो दधिरे पुरः । आदिजे हयना हरी ववक्षतुः ॥२५॥

nā yām viviktā  
rōdasī nāntārikshāṇi vajrinam | āmād īd asya titvishe sām  
ōjasah || 24 || yād indra pṛitanājye devās tvā dadbirē pu-  
rāḥ | ād īt te haryatā hārī vavakshatuh || 25 || \* ||

“ यदा वृत्रं नदीवृत्तं शर्वसा वज्रिन्नवर्धीः । आदिजे हयना हरी ववक्षतुः ॥२६॥  
यदा ते विष्णुगेजसा त्रीणि पदा विचक्रमे । आदिजे हयना हरी ववक्षतुः ॥२७॥  
यदा ते हयना हरी वावृधाने द्विवेदेभ्यः । आदिजे विश्वा भुवनानि यमिरे ॥२८॥

yadā vṛitrām nadivṛitam śarvasā vajrinn āvadbhīḥ | ād īt  
te — || 26 || yadā te viśṇur ōjasā trīṇi padā vicakrame |  
ād īt te — || 27 || yadā te haryatā hārī vāvṛidhāte divē  
-dive | ād īt te viśva bhūvanāni yemire || 28 ||

His creativities are extensive and His splendours manifold. He grants all sorts of wealth to liberal donors; hence may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as their foremost leader for destroying the demon of evils. The words of prayer have been addressed to Lord for our gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is great with His magnanimity, and who listens to our invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament stands separated from the Lord of adamant justice. Verily through the radiance of this mighty one, the whole universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept you as their leader to fight the furious battle, then your two charming steeds—physical and mental powers—carry you forward. 25

O thunderer, when you with your might crush the demon of nescience, the obstructor of the flood of wisdom, your two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces, your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the entire creation bows down to you. 28

यदा ते मारुतीर्विशन्तुर्भ्यमिन्द्र नियेमिरे । आदिते विश्वा भुवनानि येमिरे ॥ २९ ॥  
 यदा सूर्यममुं दिवि शुक्रं ज्योतिर्धारयः । आदिते विश्वा भुवनानि येमिरे ॥ ३० ॥  
 इमां ते इन्द्र मुष्टुतिं विप्रं इयति धीनिभिः । जामि पदेव पिप्रेतीं प्राध्वरे ॥ ३१ ॥  
 यदेस्य धामनि प्रिये मर्माचीनासो अम्बरन । नाभां यज्ञस्य दूहता प्राध्वरे ॥ ३२ ॥  
 सुवीर्यं स्वध्वर्यं सुगव्यमिन्द्र ददधिनः । होतेव पूर्वचित्तये प्राध्वरे ॥ ३३ ॥

yadā te mā-  
 rutir viśas tubhyam indra niyemiré | ād it te v. — || 29 ||  
 yadā sūryam amum divi sukrām jyōtir ādhārayah | ād it  
 te v. — || 30 || imāṃ ta indra susṭutim vipra iyarti dhiti-  
 bhiḥ | jāmim padéva pipratim prādhvaré || 31 || yād asya  
 dhāmani priyē samīcināso āsvaran | nābhā yajñāsya dōhāna  
 prādhvaré || 32 || suvīryam svāśvyam śngāvyaṃ indra dad-  
 dhi nah | hōteva pūrvācittaye prādhvaré || 33 || ॥

[ अथ कृतीषोऽनुवाकः ॥ ]

( १३ ) पर्यादयं मन्त्र

( १-३३ ) अयस्मिन्नेवमस्यास्य मन्त्रस्य काण्डो नाष्टः ऊर्ध्वः । इन्द्रो देवता । १३३५. १२८

॥ ३० ॥ इन्द्रः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम् । विदे वृधस्य दक्षसो महान्ति यः ॥ ३१ ॥  
 स प्रथमे व्योमनि देवानां सदेन वृधः । सुपाराः सुश्रवस्मन्मः समंभृजित ॥ ३२ ॥

19.

Indrah suteshu sōmeshu krātum punīta ukthyām | vidé  
 vṛidhāsya dākshaso mahān hi shūb || 1 || sā prathamé vyō-  
 mani devānām sādane vṛidhāḥ | supārāḥ suśrāvastamah  
 sām apsujīt || 2 ||

When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

## 13

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2

नमोऽङ्गे वाजमानसु इन्द्रं भगव्य शुष्मिणस । भवो नः सुप्तं अन्तसः पया वेवे ॥३॥  
 इयं ते इन्द्र गिरवो गतिः श्रुतिं मुन्यतः । मुन्दानो अस्य वहिषो वि गजसि ॥४॥  
 नूनं नदिन्द्र दद्वि नो यत्वां मुन्यन्त ईमहे । गयि नश्चित्रमा भग ग्वविदस ॥५॥

tām ahve vājasātaya indram bhāraya  
 śushmīṇam | bhāvā naḥ sumné antamaḥ sākha vṛidhē || 3 ||  
 iyām ta indra girvaṇo gatiḥ ksharati sunvatāḥ | mandanō  
 asyā barhīsho vī gājasi || 4 || nūnām tād indra dadvī no  
 yāt tvā sunvānta īmabe | rayīm naś citrām ā bhara svarvī-  
 dam || 5 || ७ ||

१० स्तोता यत् विचर्षणिगतिप्रशुर्वयद्भिः । वया इवानु गेहेते जुपन्त यत ॥६॥  
 प्रववञ्जनया गिरः शृणुयी जगितुर्वयस । मदेमदे वयश्चिथा सुकृत्यने ॥७॥  
 क्रीलन्त्यस्य मृन्ता आपो न प्रवता यनीः । अया धिया य उच्यते पनिद्विषः ॥८॥  
 उतो पनिर्था उच्यते कृष्टानामेक इदृशी । नमोवृधैर्वम्युभिः सुते रण ॥९॥  
 स्तुहि श्रुतं विप्रश्चितं हरी यस्य प्रमक्षिणा । गन्तारा दाशुषो गृहे तमाम्बिनः ॥१०॥

stotā yāt te vicarshaṇir atiprasardhāyad girāḥ | vayā  
 ivānu rohate jushānta yāt || 6 || pratnavāj janayā girāḥ śri-  
 nudhī jaritūr hāvam | mādē-mādē vavakshithā sukrītvaṇe  
 || 7 || kṛīlanty asya sūnṛitā āpo nā pravātā yatīḥ | ayā dhiyā  
 yā ucyāte pātir divāḥ || 8 || utō pātir yā ucyāte kṛishṭīnām  
 ēka id vaśi | namovṛidhāir avasyūbhiḥ sutē raṇa || 9 || stuhī  
 śrutām vipaścitām hārī yāsya prasakshīṇā | gāntarā da-  
 śuṣho gṛīhām namasvīnaḥ || 10 || ० ||

I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree..6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10

॥११॥ तृतुजानो महिमेनेऽश्वेभिः प्रुषितप्सुभिः । आ याहि यज्ञमाशुभिः शमिद्धि ते ॥११॥  
 इन्द्रं शविष्ठ सत्पते रयिं गुणत्सु धारय । श्रवः सूरिभ्यो अमृतं वसुत्वनम् ॥१२॥  
 हवे त्वा सूर उर्दिति हवे मध्यंदिने दिवः । जुषाण इन्द्र सप्तिभिर्न आ गहि ॥१३॥  
 आ तृ गहि प्रतु द्रव्य मत्स्वा सुतस्य गोमेतः । तन्तुं तनुष्व पूर्य यथा विदे ॥१४॥  
 यच्छक्रासि परावति यदर्यावति वृत्रहन् । यद्वा समुद्रे अन्धसोऽघितेदसि ॥१५॥

tūtujanó mahimató 'śvebhiḥ prushitāpsubhiḥ | á yāhi  
 yajñām āśubhiḥ śām id dhi te || 11 || indra śavishtā sat-  
 pate rayīm grīnātsu dhāraya | śrāvaḥ sūribhyo amṛtam  
 vasutvanām || 12 || hāve tva sūra ūdite hāve madhyāmdine  
 divāḥ | jushānā indra sāptibhir na ā gahi || 13 || á tū gahi  
 prā tū drava mātśva sūtāsya gómataḥ | tāntuṃ tanushva  
 pūrvyām yāthā vidé || 14 || yāc chakrāsi parāvāti yād arvā-  
 vāti vṛtrahan | yād vā samudre āndhaso 'vitéd asi || 15 || ० ||

॥१६॥ इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतास इन्द्रवः । इन्द्रे हविष्मतीर्विशो अराणिपुः ॥१६॥  
 तमिद्विप्रा अवस्यवः प्रवत्वतीभिरूतिभिः । इन्द्रं क्षोणीरवर्धयन्वया इव ॥१७॥  
 त्रिकद्रुकेषु चेतनं देवासो यज्ञमजत । तमिद्वर्धन्तु नो गिरः सदावृधम् ॥१८॥

indram vardhantu no gīra indram sūtāsa indavaḥ | in-  
 dre havishmatir viśo arāṇishuḥ || 16 || tām id viprā avasyā-  
 vaḥ pravātvatibhir ūtibhiḥ | indram kshonīr avardhayan  
 vayā iva || 17 || trikadrakeshu cētanam devāso yajñām  
 atnata | tām id vardhantu no gīraḥ sadāvṛidham || 18 ||

O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18

स्तोता यत्ते अनुवत उक्थान्यृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥  
तदिद्रुद्रस्य चेतति यत्नं प्रज्ञेषु धामसु । मनो यत्रा वि तदधुर्विचेतसः ॥२०॥

stotā

yāt te ānuvrata ukthāny ṛituthā dadhē | śuciḥ pāvakā  
ucyate so ādbhutaḥ ॥ 19 ॥ tād id rudrāsya cetati yahvām  
pratnēsbu dhāmasu | mano yātra vi tād adbhūṛ vicetasah  
॥ 20 ॥ 10 ॥

॥१९॥ यदि मे सख्यमावरं इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥  
कदा तद्इन्द्र गिर्वेणः स्तोता भवति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥  
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥  
तमीमहे पुरुष्टुतं यत्नं प्रलाभिरुतिभिः । नि बुर्हिषि प्रिये सद्दधे द्विता ॥२४॥  
वर्धस्वा सु पुरुष्टुतं अर्षिष्टुताभिरुतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yādi me sakhyām āvara imasya pāhy āndhasaḥ | yēna  
viśvā āti dvīṣho ātarima ॥ 21 ॥ kadā ta indra gīrvaṇa  
stotā bhavāti śāntamaḥ | kadā no gāvye aśvye vasau da-  
dhaḥ ॥ 22 ॥ utā te śuṣṭutā hārī vṛṣhaṇā vahato rātham |  
ajuryāsya madīntamaṁ yām imāhe ॥ 23 ॥ tām imāhe pu-  
ruṣṭutām yahvām pratnābhīṛ ūtibhiḥ | nī barbīṣhi priyé  
sadaś ādha dvitā ॥ 24 ॥ vārdhasvā sū puruṣṭuta ṛṣhisṭu-  
tābhīṛ ūtibhiḥ | dhukshāsva pipyūṣīm iṣham āvā ca naḥ  
॥ 25 ॥ 11 ॥

॥२५॥ इष्ट त्वमवितेदसीत्या स्तुवतो अद्रिवः । कृतादियमि ते धियं मनोयुजम् ॥२६॥

indra tvām avitéd asīthā stuvatō adrivaḥ | ṛitād iyarmi  
te dhīyam manoyújam ॥ 26 ॥

When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him(the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26

इह त्वा सधुमाद्यो युजानः सोमपीतये । हरी इन्द्र प्रतद्वसू अभि स्वर ॥२७॥  
अभि स्यन्तु ये तव रुद्रासः सन्नत श्रियम् । उतो मरुत्वन्तिर्विशो अभि प्रयः ॥२८॥

ihā tyā sadhamādya yujanāḥ  
sōmapitaye | hārī indra pratādvasū abhī svara || 27 || abhī  
svarantu yé tāva rudrāsah sakshata śriyam | utó marūtva-  
tīr viśo abhī prāyaḥ || 28 ||

इमा अंश्च प्रतृतयः पदं जुषन्तु यद्वि । नाभा यज्ञन्त्य मं दधुर्यथा विदे ॥२९॥  
अयं दीर्घाय चक्षमे प्राचि प्रयत्यध्वरे । मिमीति यज्ञमानुषद्विचक्ष्य ॥३०॥

imā asya prāturtayah padām  
jushanta yād divi | nābha yajñāsya sām dadhur yātha vidé  
|| 29 || ayam dīrghāya cākshase prāci prayaty ādhvaré | mī-  
mīto yajñām ānushāg vicākshya || 30 || ॥

११३ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं गतकनो वृषा हवः ॥३१॥  
वृषा प्रावा वृषा मद्रो वृषा सोमो अयं सुतः । वृषा यज्ञायमिन्वसि वृषा हवः ॥३२॥  
वृषा त्वा वृषणं हुवे वज्रिश्चित्राभिरुतिभिः । वावन्थ हि प्रतिष्ठति वृषा हवः ॥३३॥

vṛishāyām indra te rātha utó te vṛishana hārī | vṛisha  
tvām śatakrato vṛishā hāvaḥ || 31 || vṛishā grāva vṛisha  
mādo vṛishā sōmo ayam sutāḥ | vṛisha yajñō yām ūvasi  
vṛishā hāvaḥ || 32 || vṛishā tva vṛishanaṁ huve vajriṇ citra-  
bhīr utībhiḥ | vavānta hi prātishṭutīm vṛisha hāvaḥ || 33 || ॥

O resplendent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here. 27

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice. 28

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice. 29

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come. 30

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations. 31

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations. 32

I invoke the powerful possessor of adamantine will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

( १४ ) चतुर्थो मन्त्रः

( १-१-१ ) एतद्वचनस्य मूलस्य कण्ठावली गोपुत्र्यश्वत्थिनार्या । इन्द्रो देवता । गोपती इन्द्रः ॥

११४ यद्विन्द्राहं यथा त्वमीशीय वस्य एक इत् । स्तोता मे गोपस्वा स्यात् ॥१॥  
 जिह्वयमस्मे दित्सेयं शचीपते मनीषिणे । यद्वहं गोपतिः स्याम् ॥२॥  
 धेनुर्ध्रं इन्द्र सृजता यजमानाय मुन्यते । गामश्च पिप्युषीं दुहे ॥३॥

14.

Yād indrāhaṁ yāthā tvām īśiya vasya ēka it | sto'tā  
 me gōshakhā syāt || 1 || śiksheyam asmai dītsēyam śācīpate  
 manīṣiṇe | yād ahāṁ gōpatih syām || 2 || dhenuṛdhrā  
 śānjatā yājamānāya sunvatē | gām āśvam pipyūṣī dūhe  
 || 3 ||

न ते वर्तास्मि गधम् इन्द्र देवो न मर्त्यः । यद्विन्ममि मृता मघम् ॥१॥  
 यज्ञ इन्द्रमवर्धयद्यमि ध्यवर्तयत् । चक्राण ओषथां दिवि ॥२॥

nā te vartāsti rādhasa indra devō nā mārtyah | yād  
 dītsasī stutō maghām || 4 || yajñā indram avardhayad yād  
 bhūmim vy āvartayat | cakrāṇā opasām divi || 5 || ॥

११५ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । अतिमिन्द्रा वृणीमहे ॥ ॥  
 व्यन्तरिक्षमतिरग्ने दे सोमस्य गच्छता । इन्द्रो यदभिनहत्तम् ॥७॥  
 उद्गा आजुद्विभेभ्य आजिष्कृष्यन्नुहा मनीः । अर्वाश्च नुनुदे बलम् ॥८॥

vāvṛidhānāsya te vayāṁ viśvā dhānāni jigyūṣah | ūtīm  
 indrā vṛṇīmahe || 6 || vy āntārikṣham atiran māde sōmasya  
 rocanā | indro yād ābhīnad valām || 7 || ūd gā ājad āngi-  
 robhya āvīṣh kṛiṇvān gūhā satih | arvāścam nūnade valāni  
 || 8 ||

## 14

O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstasy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8

इन्द्रेण रोचना दिवो दृब्धानि दंष्ट्रितानि च । स्थिराणि न पराणुते ॥९॥  
अपामृमिर्मदजिघ्र स्तोमं इन्द्राजिरायते । वि ते मदी अराजिघुः ॥१०॥

Indreṇa rocanā divó dṛiḥhāni dṛiḥhitāni ca | sthirāṇi  
nā parāṇuḍe || 9 || apām ūrmīr mādān̄ iḥa stōma indraji-  
rāyate | vī te mādā arājishuh || 10 || १० ||

॥११॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोत्राणामुत भद्रकृत ॥११॥  
इन्द्रमित्केशिना हरी सोमपेयाय यक्षतः । उप यज्ञं सुरार्धसम् ॥१२॥  
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजयः स्पृधः ॥१३॥

tvām hi stomavārdhana indrāsya ukthavārdhanaḥ | sto-  
trāṇām utā bhadrakṛit || 11 || indram it keśinā hārī somapē-  
yaya vaksbataḥ | ūpa yajñam surārdhasam || 12 || apām phē-  
nena nāmuceḥ śira indrūd avartayaḥ | viśvā yād ājaya  
sprīdbah || 13 ||

मायाभिरुत्सिस्पसत इन्द्र द्यामांरुक्षतः । अत्र दस्यूरधूनुयाः ॥१४॥  
असुन्वामिन्द्र संसदं विपूर्वीं व्यनाजयः । सोमपा उत्तरो भवन ॥१५॥

māyābhir utsisṛipsata indra dyām ārūrksha-  
taḥ | āva dāsyaūr adhūnuthāḥ || 14 || asunvām indra samsā-  
dam vishūcim vy ānāśayaḥ | somapā ūttaro bhāvan  
|| 15 || १५ ||

By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you, conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15

( ०० ) पञ्चमः सूक्तम्

( १-५ ) प्रथोऽसावित्याम्य सूनप्य कापशायनो गोपुत्र्यधमनिजादृषो । इन्द्रो देवता । उज्जिष्य इन्द्रः ॥

११.०० तम्भि प्र गायत पुष्कृतं पुष्कृतं । इन्द्रं गीर्भिस्तविषमा विवामत ॥१॥  
 यस्य द्विवर्हसो बृहत्सहो दाधार गेर्दमी । गिरींश्जीं अपः स्ववृषत्वना ॥२॥  
 स राजमि पुष्कृतं ऐको वृत्राणि जिघ्रसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥३॥  
 तं ते मदं शृणोममि वृषणं वृत्सु मासहिम् । उ लोककृत्तुर्मद्वियो हरिश्चयम् ॥४॥  
 येन ज्योतीष्यायवे मनेवे च विवेदिथ । मुन्दानो अस्य बृहिषो वि गजमि ॥५॥

15.

Tām v abhī prā gāyata puruhūtām purushṭutām | in-  
 dram gīrbhīs tavishām ā vivāsata || 1 || yāsyā dvibārhaso  
 bṛihāt sāho dādharma rōdasi | gīrīn ājrañ apāḥ svār vṛisha-  
 tvanā || 2 || sā rājasi purushṭutañ éko vritrāṇi jighnase | in-  
 dra jaitrā śravasyā ca yāntave || 3 || tām te mādām grīnī-  
 masi vṛiṣaṇam pṛitsú sāsahīm | u lokakṛitnām adrivo ha-  
 riśriyam || 4 || yēna jyōtīṣhy āyāve mānave ca vivéditha |  
 mandānó asyā barhisho ví rājasi || 5 || 17-||

११.०० तदद्या चित उक्थिनोऽनुं श्रुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥६॥  
 तव त्यदिन्द्रियं बृहत्तव शुश्र्मसुन कर्तुम् । वज्रं शिशानि ध्रिषणा वरेण्यम् ॥७॥  
 तव शौरिन्द्र पौंस्यं पृथिवीं वर्धन्ति श्रवः । त्वामापः परनामश्च हिन्विरे ॥८॥

tād adyā cit ta ukthínó 'nu śhṭuvānti pūrvāthā | vṛiṣha-  
 patnīr apó jayā divé-dive || 6 || tāva tyād indriyām bṛihāt  
 tāva śuśhmam utā krātum | vājraṁ śiṣāti dhishāṇā vāre-  
 nyam || 7 || tāva dyaūr indra paūnsyam pṛithivī vardhati śra-  
 vah | tvām āpaḥ pārvatasas ca hinvire || 8 ||

## 15

May you adore Him, who is invoked and lauded by all.  
May you invite the powerful Lord with your songs of  
praise. 1

His vast strength overwhelms both the regions of heaven  
and earth, and sustains swift-moving clouds and flowing  
waters by its vigour. 2

O resplendent Lord, you reign, while praised by many and,  
you single-handed conquer the devil of evil forces and  
subdue them to acquire high reputation. 3

We celebrate your blissful strength, O wielder of the  
adamantine will-power, the showerer of benefits, the con-  
querer in battle, the creator of the world, and the  
beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with  
long life, and to intelligent persons; you rule with joy over  
this universe. 5

To this day even the singers of the hymns praise your  
might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your  
acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme  
virility and—the earth your renown. These waters and  
mountains also glorify you. 8

त्वां विष्णुर्वृहन्त्रयो मित्रो गृणानि वरुणः । त्वां शर्धो मदृत्यु मार्तम ॥९॥  
त्वं वृषा जनानां महिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपृत्यानि दधिषे ॥१०॥

tvām viṣṇur  
bṛiháu ksháyo mitró gṛiṇāti vārunaḥ | tvām śārdho madaty  
ānu mārutam ॥ 9 ॥ tvām vṛishā jānānām mānbishṭha indra  
jajñishe | satrá víśvā svapatyāni dadhishe ॥ 10 ॥ १० ॥

॥१०॥ सत्रा त्वं पुरुष्टुतं एको वृत्राणि तोशसे । नान्य इन्द्रात्करुणं भूय इन्द्वति ॥११॥  
यदिन्द्र मन्मशस्त्वा नाना हवीन् उतये । अस्माकैभिर्नृभिश्च स्वर्जय ॥१२॥  
अंक्षयाय नो महे विश्वा रूपाण्याविशन् । इन्द्रं जज्ञीय हर्षया शचीपतिम् ॥१३॥

satrá tvām purushtutañ éko vṛitrāṇi tośase | nānyā in-  
drāt kárapam bhūya invati ॥ 11 ॥ yád indra manmaśás tvā  
nānā hāvānta utāye | asmákebhir nṛibhir átrā svār jaya  
॥ 12 ॥ āram ksháyāya no mahé víśvā rūpāny āviśān | in-  
dram jāitrāya harshayā śácipátim ॥ 13 ॥ ११ ॥

( १६ ) पौराणं मूलम्

( १-१२ ) इन्द्रात्करुणस्य मूलस्य कृत्स्न इति श्रुतिर्वाच्यः । इन्द्रो देवता । मत्पती इन्द्रः ॥

॥१०॥ प्र मन्त्राजं चरषणीनामिन्द्रं स्तोता नव्यं गृभिभिः । नरं नृपाहं महिष्ठम् ॥१॥  
यस्मिन्नुक्थानि गण्यन्ति विश्वानि च श्रवस्या । अपामयो न समुद्रे ॥२॥

16.

Prá samrájam carshaṇinām indram stotā nāvyaṁ gīr-  
bhīh | nāram nṛishāham mānbishṭham ॥ 1 ॥ yāsminn ukthāni  
rānyanti víśvāni ca śravasyā | apām āvo ná samudré ॥ 2 ॥

The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

## 16

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृन्तुम् । महो वाजिनं सुनिभ्यः ॥३॥  
 यस्यानुना गभीरा मदा उरुस्तखाः । हर्षुमन्तः शूरसाती ॥४॥  
 तमिदनेषु हितेष्वधिवाक्ये हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥  
 तमिच्छ्योन्निरार्यन्ति तं कृतेभिर्धर्षण्यः । एष इन्द्रो वरिवस्कृत् ॥६॥

tām sushtutyā vivāse jyeshtharājam bhāre kṛitnūm | mahó  
 vājīnam sanibhyah || 3 || yāsyānūna gabbirā mādā urāvas  
 tārutrāḥ | harshumāntaḥ śūrasātau || 4 || tām id dhāneshu  
 hitēshv adhivākāya havante | yēshām indras té jayanti || 5 ||  
 tām ic cyantnair āryanti tām kṛitébhiḥ carhaṇāyaḥ | eśhā  
 indro varivaskṛit || 6 || 20 ||

॥१॥ इन्द्रो ब्रह्मेन्द्रः कषिरिन्द्रः पुरुः पुरुहूतः । महान्महीभिः शचीभिः ॥७॥  
 स स्तोम्यः स हव्यः सत्यः सत्या नुविकृमिः । एकस्मिन्सन्निभमृतिः ॥८॥  
 तमर्केभिस्ते मर्मभिस्ते गायत्रेभर्षण्यः । इन्द्रं वेधन्ति क्षितयः ॥९॥

indro brahmēndra rīshir indraḥ purū puruhūtāḥ | mahān  
 mahībhiḥ śacībhiḥ || 7 || śā stōmyaḥ śā havyaḥ satyaḥ sātva  
 tuvikūrmīḥ | ékaś cit sānn abhībūtiḥ || 8 || tām arkébbhis  
 tām sāmabbhis tām gāyatraś carshaṇāyaḥ | indram var-  
 dhanti kshitāyaḥ || 9 ||

प्रणेतारं वस्यो अक्ष्मा कर्तारं ज्योतिः समत्सु । सप्तद्विंशं युधामित्रान् ॥१०॥  
 स नः पप्रिः पाप्याति स्मिन् नया पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetāraṁ vāsyō áchā kártāraṁ  
 jyōtiḥ samātsu | śasahvānsam yudhāmītrān || 10 || śā naḥ  
 pāpriḥ pārayāti svasti nāvā puruhūtāḥ | indro viśvā āti  
 dvīshaḥ || 11 ||

—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —<sub>3</sub>

—Whose perfect ecstasies are deep and wide; that take us across the troubles, and give joy in the battle of life; —<sub>4</sub>

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. <sub>5</sub>

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. <sub>6</sub>

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. <sub>7</sub>

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. <sub>8</sub>

The elightened men magnify the resplendent Lord with the verses of R̥ks. They enhance His glory with chants from the Sāma and with metres of the *Gāyatrī*. <sub>9</sub>

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggleful life, and who annihilates unfriendly wicked men in the battle of life. <sub>10</sub>

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. <sub>11</sub>

स त्वे न इन्द्र वाजेभिर्दशस्य च गात्रया च । अच्छा च नः सुघ्नं नैपि ॥१२॥

sá tvám na indra vājebhir daśasyā ca gā-  
tuyā ca | áchā ca naḥ sumnám neshi || 12 || 21 ||

( १.७ ) समदमं मृतम

(१-१२) पञ्चदशविंशत्यस्य मृतस्य काण्व इतिमित्रिकेपि । (१-१३, १५) प्रथमादिययोदशयो पञ्चदश्याभेन्द्रः,

(१४) चतुर्दश्याभेन्द्रो याम्तोष्पतिर्वा देवता । (१-१३) प्रथमादिययोदशयो यामयी, (१४-१५) पञ्चदशी-

पञ्चदश्याभे श्रगायः ( चतुर्दश्या बृहती, पञ्चदश्याः सतोबृहती ) इन्द्रमी "

०२-२४

आ याहि सुपुमा हि त इन्द्र सोमं पिबा इमम् । एदं वह्निः सद्रो मम ॥१॥  
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिनी । उप ब्रह्माणि नः शृणु ॥२॥  
ब्रह्माणस्त्वा घृये युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥  
आ नो याहि सुतावतोऽस्माकं सुष्टुतीर्य । पिबा सु शिप्रिन्नन्धसः ॥४॥  
आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥५॥

17.

A yahi sushumā hi ta indra sōmam pibā imānu | édānu  
barhiḥ sado mānu || 1 || ā tvā brahmayūja hāri vāhatam  
indra keśīna | ūpa brāhmaṇi naḥ śṛiṇu || 2 || brahmāṇas tvā  
vayānu yūja somapānu indra somīnaḥ | sūtāvanto havāmahe  
|| 3 || ā no yāhi sūtāvato 'smākaṁ suṣṭutīr ūpa | pibā su  
ṣiprīnu āndhasaḥ || 4 || ā te siñcānu kukshyōr ānu gātrā vi  
dhāvatu | grībhāyā jīhvāya mādhu || 5 || 22 ||

०२-३०

स्वादुष्टे अस्तु संसुदे मधुमान्तन्वेष्टे तव । सोमः अमस्तु ते हृदे ॥६॥

svadūṣṭe te astu saṁsūde mādhumān tanvè tāva | sōmaḥ  
gām astu te hṛidé || 6 ||

As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

## 17

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6

अयमुं त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोमं इन्द्र सयनु ॥७॥  
 तुविग्नीषां वप्रोदरः सुव्राह्मन्धमो मदं । इन्द्रो वृत्राणि जिहते ॥८॥  
 इन्द्र प्रेहि पुरस्त्वं विश्वस्येशानि ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥  
 दीर्घस्ते अस्त्वङ्मुशो येना वमुं प्रयच्छमि । यजमानाय मुन्वते ॥१०॥

ayāmu n tvā vicarshaṇe jānīr ivābhi  
 samvritaḥ | pré sóma indra sarpatu || 7 || tuvigriṇo vapóla-  
 raḥ sabāhūr āndhaso mādē | indro vṛitrāṇi jigñate || 8 || in-  
 dra prēhi purās tvām viśvasyēśāna ōjasā | vṛitrāṇi vṛitra-  
 hañ jahi || 9 || dīrghās te astv aṅkṣo yēnā vāsu prayāchasi |  
 yājamānāya sunvaté || 10 || ॥

॥११॥ अयं ते इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥११॥  
 आचिगो आचिपूजनाय ग्नाय ते सुतः । आक्खण्डल प्र ह्ययम् ॥१२॥

ayam ta indra sómo nīpūto ādhi barhiṣhi | éhim asyá  
 dravā píba || 11 || śácigo śácipūjanāyām gñāya te sutāḥ |  
 ákhaṇḍala prá hūyase || 12 ||

यस्तं शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥  
 वास्तोष्पते ध्रुवा म्यूषामेव मोम्यानाम् ।  
 द्रप्सो भेत्ता पुगं शश्वतीनामिन्द्रो मुनीनां सखा ॥१४॥

yās te śṛṅgavṛiṣho napāt prā-  
 napāt kuṇḍapāyyaḥ | ny āsmīn dadhra ā mānaḥ || 13 || vās-  
 tosh pate dhruvā śhūṣāmāsatram somyānām | drapsó bhettā  
 parām śāśvatīnām indro mūnīnām sakhā || 14 ||

O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14

पृदाकुसानुर्यज्ञतो गवेषणु एकः सल्लभि भूर्यमः ।  
भूर्णिमश्च नयत्तुजा पुरो गृभेन्द्रे सोमस्य पीतये ॥१५॥

prīḍākusa-

nar yajatō gavéshaṇa ékaḥ sānn abhī bhūryasaḥ | bhūrṇim  
āsvaṃ nayat tujā purō gṛibhéndraṃ sōmasya pītaye  
॥ 15 ॥ 24 ॥

( १८ ) अष्टादशं सप्तम

(१-२६) द्वाविंशत्युच्यते सप्तम्य कृष्ण इति त्रिदिकेपि । (१-३. ५. १३-२२) प्रथमाद्विंशत्युच्यते

षष्ठ्या कृष्णो दशम्याद्विंशत्युच्यते आदित्याः । (४. २-३) चतुर्थापष्टीमममीनामिति ।

(८) अष्टम्या भविष्यो, (९) नवम्या धातिव्योनिना देवताः । उष्णिक् उच्यते ॥

॥२५॥ इदं हे नूनमेषां सुप्तं भिक्षेन मर्त्यैः । आदित्यानामपूर्य्य सवीमनि ॥१॥  
अनर्वाणो ह्येषां पन्था आदित्यानाम् । अर्दव्याः सन्ति पायवः सुगेवृधः ॥२॥  
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।  
शर्म यच्छन्तु सुप्रथो यदीमहे ॥३॥  
ब्रुवेभिर्देव्यदितेऽरिष्टमर्मज्ञा गृहि । सत्सुरिभिः पुरुप्रिये सुशर्मभिः ॥४॥  
ते हि पुत्रासो अदितेर्विदुर्ह्येषांसि योतये । अंहोऽभिवदुचक्रयोऽनेहसः ॥५॥

18.

Idāṃ ha nūnām eśhām sumnām bhiksheta mārtyaḥ  
ādityānām āpūryyaṃ sāvīmāni || 1 || anarvāṇo hy eśhām  
pānthā ādityānām | ādabdhāḥ sānti pāyavaḥ sugēvṛdbhaḥ  
|| 2 || tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā | śārma  
yachantu sapritho yād imāhe || 3 || devēbhir devy aditē  
'rishṭabharman ā gṛhi | smāt sūrībhiḥ purupriye suśārma-  
bhiḥ || 4 || té hi putrāso āditer vidūr dvēśhāṃsi yótave |  
ābhāḥ cid urneākṛayo 'neśhāsaḥ || 5 || 25 ||

O with the head uplifted as that of a serpent, O adorable, O the receiver of cattle, you alone can win over the multitude of opponents. With great insistence, the worshipper implores the resplendent Lord to accept and relish the devotional love offered by him like a loaded horse (by a halter). 15

## 18

Let the mortal now earnestly solicit unprecedented riches on this occasion of worship of these self-luminous stars (the suns). 1

The paths of these sun-rays are unobstructed and unopposed; may they yield us security and augment our happiness. 2

May the self-luminous stars, namely the Savitr, the Bhaga, the Varuna, the Mitra and the Aryaman, bestow upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may you come propitiously along with your offsprings, the divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep adversities far away. They are performers of great deeds and donors of security from sin. 5

०२९९ अदिनिर्तो दिवा पशुमदिनिर्नक्तमर्द्रयाः । अदिनिः पात्वर्द्रमः सुदावृथा ॥६॥  
 उन त्या नो दिवा मनिर्गदितिरुत्वा गमत् । मा ज्ञानति मयस्करदपु त्विधः ॥७॥  
 उन त्या द्रव्या भिपजा ज्ञं नः कर्तो अश्विना ।  
 युयुयानामितो रणे अपु त्विधः ॥८॥  
 शमग्निग्निभिः कर्च्छं नस्तपनु मर्यः । ज्ञं वातो वात्वरपा अपु त्विधः ॥९॥  
 अपामीत्रामपु त्विधमपं मेधन दुर्मतिम् । आदित्यासो युयोनना नो अंहमः ॥१०॥

āditiḥ no dīva paśūm āditiḥ nāktam ādīvyāḥ | āditiḥ  
 pātv āñhasaḥ sadāvṛidha || 6 || utā syā no dīvā matir āditiḥ  
 ūtyā gamat | sá śāṇḍati māyas karad āpa sṛidhaḥ || 7 || utā  
 tyā dātyā bhishajā śām naḥ karato aśvinā | yuyuyātām  
 ito rāpo āpa sṛidhaḥ || 8 || śām agnir agnibhiḥ karac chām  
 mas tapatu sūryaḥ | śām yāto vāty arapā āpa sṛidhaḥ || 9 ||  
 āpāmvam āpa sṛidham āpa sedhata dārmātām | ādityāso  
 yuyōtanā no āñhasaḥ || 10 || २॥

०३.३४

युयाना शस्मस्मदी आदित्याम् उतामनिम् ।  
 कथग्नेयः कृणुत विश्ववेदमः ॥११॥  
 तत्सु निः शर्म यच्छनादित्या यन्मुसोचनि ।  
 एतस्वन्तं चिदेनमः सुदानवः ॥१२॥  
 यो नः कश्चिद्विश्नि गश्मस्वेन मर्त्यः । म्येः प एवे गिष्णीष्ट युर्जनः ॥१३॥

yuyōta śārum asmād āo ādityāsa utāmatim | rīdhag  
 dvēśhaḥ kṛiṇṭa viśvavedasaḥ || 11 || tāt sū naḥ śārma ya  
 chatāditya yān māmocati | éasvantana eīd éasaḥ sudāna-  
 vaḥ || 12 || yō-naḥ kāś eīd rīkṣhati rakshastvāna mārtyaḥ |  
 svāth shā évai ririshakṣa yūr jānaḥ || 13 ||

May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13

समित्तमघमेश्वदुःशंसं मर्त्यं रिपुम् । यो अस्मिन्ना दुर्हणाद्यौ उप ह्ययुः ॥१४॥  
पाकत्रा स्यन देवा ह्यस्तु जानीथ मर्त्यम् । उप ह्ययुं चाहयुं च वसवः ॥१५॥

sam it tam aghām  
asnavat duḥṣātāsam mārtyam ripūn | yō asnatrā durhāṇā-  
vān ūpa dvayūḥ || 14 || pākatrā sñhāna deva hṛitsū jānitha  
mārtyam | ūpa dvayūn cādvyayū ca vasavaḥ || 15 || ५ ।

॥१८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामुरे अस्मद्रपस्कृतम् ॥१६॥  
ते नो भद्रेण शर्मणा युष्मार्कं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥  
तुचे तनाय तस्तु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

ā śarma pārvatanām ōtāpām vṛṇīmahe | dyāvākṣhamāre  
asmat rāpas kṛitam || 16 || té no bhadrēṇa śarmāṇa yuṣh-  
mārkam navā vasavaḥ | āti viśvāni duritā pipartana || 17 ||  
tucé tánāya tát sū no drāghīya āyur jivāse | ādityāsaḥ su-  
mahaśaḥ kṛiṇótana || 18 ||

यज्ञो ह्रीळो वो अन्तर आदित्या अस्ति मूलतः ।  
युष्मे इदो अपि प्सि सजात्ये ॥१९॥  
बृहदरुथं मरुता देवं त्रानारमश्विना । मित्रमीमेह वरुणं स्वस्तये ॥२०॥  
अनेहो मित्रार्यमन्नवद्वरुणं शंस्यम् । त्रिवरुथं मरुतो यन् नश्छदिः ॥२१॥  
येचिद्धि मृत्युबन्धव आदित्या मनवः ससि । प्र सू न आयुर्जीवसे निरेतन ॥२२॥

yajñó hīló vo antara ādityā āsti  
mṛilāta | yushmé id vo āpi shmasi sajātyē || 19 || bṛihád vá-  
rūtham marútām devām trātāram aśvīnā | mitrām imahe  
várūṇam svastāye || 20 || anehó mitrāryaman nṛivád varuṇa  
śānsyam | trivárūtham maruto yanta naṣ chardih || 21 || yé  
cid dhī mṛityúbandhava ādityā mánavaḥ sasī | prá sū na  
āyur jivāse tiretana || 22 || २२ ॥

May iniquity pervade that calumniating and hostile man who wishes to do us harm and who is treacherous towards us. 14

O divine bounties, you are supporter of those who are sincere. O lord of riches, you know the heart of each and every mortal, and distinguish between the single and double-minded. 15

We solicit the happiness of mountains and of waters. May heaven and earth remove iniquity far from us. 16

O lords of riches, may you convey us in your divine boat beyond all troubles and distress, and provide us auspicious felicity. 17

O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May you grant us happiness for we are bound to you by the ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds, of the twin-divines, of the sun, and the ocean, spacious dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a secure, excellent and praiseworthy dwelling place with a three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you graciously lengthen our lives so that we live long. 22

( १० ) एकोनविंशं सूत्रम्

( १-३० ) सप्तविंशद्विधस्य सप्तस्य काण्डे सोमसिद्धिः । ( १-३३ ) प्रथमादिप्रथमिद्विधस्य । ( ३४-३५ )

चतुर्विंशद्विधस्योपनिषत् । ( ३६-३७ ) पदविंशतिप्रथमस्य चतुर्विंशद्विधस्य प्रथमस्योपनिषत् ।

द्विधस्य । ( १-३९ - ८-३३ ) प्रथमादिप्रथमस्योपनिषत् । ( १-३९ ) सप्तविंशद्विधस्य ।

( १-३९ ) सप्तविंशद्विधस्य । ( १-३९ ) सप्तविंशद्विधस्य ।

( १४ ) चतुर्विंशद्विधस्य । ( १५ ) पदविंशद्विधस्य । ( १६ )

पदविंशद्विधस्य । ( १७ ) सप्तविंशद्विधस्य ।

तं गृध्रया स्वर्णं देवासो देवमरुतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥  
 विभृतरानि विप्र चित्रशोचिषममिमीळिष्य युन्तुरंम् ।  
 अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पृथ्व्यम् ॥२॥  
 यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tām gūrdhayā svāṇṇaram devāso devām aratīm da-  
 dhanvire | devatrā havvām ōhire || 1 || vśbhūtarātīm vipra  
 oitrasociśham agnīm ilishva yantūram | asyā mēdhasya  
 somyāsya sobbare prēm adhvārāya pūrvyam || 2 || yājish-  
 ťham tvā vavṛimahe devām devatrā hōtāram ūmartyam |  
 asyā yajñāsya sukrātum || 3 ||

ऊजो नवान् मुमर्गं मुदीदिनिम्भि श्रेष्ठशोचिषम्  
 स नो मित्रस्य वरुणस्य सो अपामा सुभं यज्ञते दिवि ॥१॥  
 यः मुमिध्रय आहुती यो वेदेन ददाद्मर्तो अमये । यो नमसा स्वध्वरः ॥२॥

ūrjō nāpātam subhāgam su-  
 dīditim agnīm grēśbṥhasociśham | sá no mitrásya vārūna-  
 sya só apām á sumnām yakshate divi || 4 || yāḥ samīdhā  
 yá áhuti yó védēna dadāḥa mārto agnāye | yó nāmasā  
 svadhvarāḥ || 5 || २० ||

## 10

Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties. 1

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5

तस्यैवन्तो गृहयन्त आशयस्तन्ये शुश्रितुमं यज्ञीः ।  
 न तमहो देवकृते कृतेश्चन न मर्त्यकृते नडात ॥६॥  
 स्वययो वो अग्निभिः स्याममृनो महम उर्जा पते । मृवीरुस्त्वमस्मयुः ॥७॥

tāsyéd ārvanto rañhayanta āśāvas tasya dyumnītamam  
 yāśah | ná tām āñho devákṛitam kútaṣ caná ná mártyakṛi-  
 tam naṣat || 6 || svagnáyo vo agnībhiḥ syāma sūno sahasa  
 ūrjām pate | suvīras tvām asmayūḥ || 7 ||

प्रशंसमानो अनिथिर मित्रियोऽग्नी रथो न वेद्यः ।  
 त्व क्षेमामो अग्निं सन्ति माधवुस्त्वे राजा रथीणाम् ॥८॥  
 सो अद्धा दृश्चक्षुरेऽग्ने मर्तेः सुभग स प्रशंस्यः । मधीभिर्गन्तु सन्तिता ॥९॥  
 यस्य त्वमुष्धो अध्वराय निष्ठसि ध्वद्वोरः स माधने ।  
 सो अवेद्भिः सन्तिता स विपन्युभिः स शुरेः सन्तिता कृतम् ॥१०॥

prasañsamāno āti-  
 thir ná mitráyo 'gní rátho ná védyah | tvé kshémāso āp  
 santi sādhrāvas tvām rájā rayīnām || 8 || só addhā dāṣvā  
 dhvaró 'gne mártah subhaga sá prasañsyah | sá dbībhí  
 astu sánitā || 9 || yāsya tvām ūrdhvó adhvārāya tīṣṭhas  
 kshayādvīrah sá sādhrate | só ārvadbhiḥ sánitā sá vipanyū  
 bhiḥ sá śūraiḥ sánitā kṛitām || 10 || ३० ||

३३१॥

यस्याग्निर्वपुर्गृहे स्तामं चनो दधीत विश्ववार्यः ।  
 हव्या वा वेविपुर्द्विषः

॥११॥

yāsyāgnir vāpur grīhé stōmam cāno dādhrīta viśvāvā  
 yah | havyā vā vēvishad víśhah || 11 ||

—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him. 6

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 7

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 8

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 9

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 10

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature's bounties. 11

विप्रस्य वा स्तुवतः सहस्रो यहो मक्षतमस्य रातिषु ।  
 अवादेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥  
 यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।  
 गिरा वाजिरशोचिषम् ॥१३॥  
 समिधा यो निशितं दाशददिति धामभिरस्य मर्त्यः ।  
 विश्वेत्स र्याभिः सुभगो जनीं अति द्युश्चैरुद्र इव तारिषत ॥१४॥  
 तदग्निं द्युन्ममा भर यत्सासहत्सदने कं चिद्विणम् ।  
 मन्युं जनस्य दृढ्यः ॥१५॥

viprasya vā stuva-  
 tāḥ sahaso yaho makshūtamasya rātīshu | avódevam upá-  
 martyam kṛidhi váso vividúsho vácaḥ || 12 || yó agnīm ha-  
 vyádātibhir námobhir vā sudáksham ávivāsati | girá vājirá-  
 śocisham || 13 || samídha yó nisīti dāśad áditim dhāmabbir  
 asya mártyaḥ | viśvét sá dbibhīḥ subhāgo jánāñ áti dyu-  
 mnaír udná iva tārishat || 14 || tát agne dyumnám ā bhara  
 yát sāsábat sádane kām cid atrīnam | manyúm jánasya dū-  
 ḍhyaḥ || 15 || ३१ ||

११२॥ येन चष्टे वरुणो मित्रो अर्यमा येन नामत्या भर्गः ।  
 वयं तत्ते अर्यमा गान्धर्विमा इन्द्रत्वोना विधेमहि ॥१६॥  
 ते घेदग्ने स्वाध्वोऽये त्वा विप्र निदधिरे नृचक्ष्रमम् ।  
 विप्रामो देव सुक्रतुम् ॥१७॥

yéna cáshte váruṇo mitrá aryamā yéna násatyā bhá-  
 gaḥ | vayāñ tát te sávasā gātváittamā indratvotā vidhe-  
 mahi || 16 || té ghéd agne svádhyo yé tva vipra nidadhiré  
 nṛicákshasam | víprāso deva sukrátum || 17 ||

O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12

He, who propitiates the powerful and quick radiating fire-divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splendorous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17

त इहेदि सुभग त आहुतिं ते सोतुं चकिरे दिवि ।  
 त इहाजेभिर्जिग्युर्महद्भुतं ये त्वे कामं न्येरिरे ॥१८॥  
 भद्रो नो अग्निगहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।  
 भद्रा उत प्रशस्तयः ॥१९॥  
 भद्रं मनः कृणुष्व वृत्रतुर्ये येना समत्सु सामहः ।  
 अयं स्थिरा तनुहि मृरि शर्थेनां वनेमा ते अभिष्टिभिः ॥२०॥

tá id védim  
 subhaga tá ábutim té sótum cakrire divi | tá id vájebhir  
 jigyor mahád dhánam yé tvé káman nyeriré || 18 || bhadró  
 no agnir áhuto bhadrá ratih subhaga bhadró adbhvaráh |  
 bhadrá utá prasastayah || 19 || bhadram manah kṛṇushva  
 vṛitraturye yénā samātsu sāsāhah | áva sthirā tanubi bhūri  
 sārđhatām vanēmā te abhishṭibhih || 20 || 32 ||

ईहे दिवि सुभग मनुहितं ते सोतुं चकिरे दिवि ।  
 यजिष्ठं हव्यवाहनम् ॥२१॥  
 तिग्मजम्भाय तरुणाय गजते प्रयो गायम्यग्नये ।  
 यः पिबते मृतानभिः सुवीर्यमग्निघृतेभिर्गहुतः ॥२२॥  
 यदी घृतेभिर्गहुतो वागीमग्निर्मरुत उच्चाव च ।  
 असुर इव निर्णिजम् ॥२३॥

ile girá mánurhitam yām devā dūtāni aratīm nyeriré |  
 yájiṣṭham havyaváhanam || 21 || tigmájambhāya táruṇāya  
 rájate práyo gāyasy agnāye | yáh piúsate sūnṛtābhih su-  
 víryam agnir ghrítēbhir áhutaḥ || 22 || yádī ghrítēbhir áhuto  
 vāśim agnir bhārata úc eáva ca | ásurā iva nīrñjam || 23 ||

O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23

यो हव्यान्पेरयता मनुर्हितो देव आसा सुगन्धिता ।  
 विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥  
 यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।  
 सहसः सूनवाहुत ॥२५॥

yó havyāny āśrayata mānurhito devā āsā sugandhīnā | vī-  
 vāsate vāryāṇi svadhvaró hótā devó āmartyaḥ ॥ 24 ॥ yād  
 agne mārtyas tvām syām ahām mitramaho āmartyaḥ |  
 sāhasaḥ sūnav āhuta ॥ 25 ॥ ३३ ॥

न त्वा रासीयाभिश्स्तये वसो न पापत्वाय सन्त्य ।  
 न मे स्तोतामतीवा न दुहितः स्यादग्ने न पापया ॥२६॥  
 पितुर्न पुत्रः सुमृतो दुरोण आ देवो एतु प्र णो हविः ॥२७॥  
 तवाहमग्ने ऊतिभिर्नैदिष्टाभिः सवेयु जोषमा वसो ।  
 सदा देवस्य मर्त्यः ॥२८॥  
 तव क्त्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।  
 त्वामिदाहुः प्रमतिं वसो ममाग्ने हर्षस्व दातवे ॥२९॥  
 प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजर्मभिः ।  
 यस्य त्वं सख्यमावरः ॥३०॥

nā tvā rāsīyābhiśastaye vaso nā pāpatváya santya | ná  
 me stotāmativā ná dūhitaḥ syād agne ná pāpīyā ॥ 26 ॥  
 pitúr ná putráḥ súbhṛito duroṇā á devān etu prā ṇo haviḥ  
 ॥ 27 ॥ tāvāham agna ūtibhir nēdiśṭhābhiḥ sareya jósham  
 á vaso | sādā devāsya mārtyaḥ ॥ 28 ॥ tāva krātvā saneyanī  
 tāva rātībhir āgne tāva prāśastibhiḥ | tvām id āhuh prā-  
 matiṃ vaso māmāgne hārshasva dātave ॥ 29 ॥ prā sō agne  
 tāvotibhiḥ suvīrābhis tirate vājarmabhiḥ | yāsya tvām  
 sakhyām āvaraḥ ॥ 30 ॥ ३४ ॥

He, the divine, who is the benefactor of man, the conveyor of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30

॥ ३१ ॥

तव द्रुप्सो नीलवान्वाश ऋत्विज इन्धानः सिष्णुवा ददे ।  
 त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥  
 तमागन्म सोमस्यः सहस्रमुष्कं स्वभिष्टिमवसे ।  
 सम्राजं त्रासदस्यवम् ॥३२॥  
 यस्य ते अग्ने अन्ये अमग्रे उपक्षितो वया इव ।  
 विषो न युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

tāva drapsó nīlavān vāśá rítvija indhānaḥ siṣṇava á  
 dade | tvām mahīnām uṣāsām asi priyāḥ kṣhapó vástuṣu  
 rājasi || 31 || tām āganna sōbharayaḥ sahasramuṣkaṁ sva-  
 bhisṭīm āvase | samrājam trāsadaśyavam || 32 || yāsya te  
 agne anyé agnāya upakṣhīto vayā iva | vípo ná dymnā ná  
 yuve jānānām tava kṣatrāṇi vardhāyan || 33 ||

यमादित्यासो अद्रुहः पारं नयथ मर्त्यम् ।  
 मुघोनां विश्वेषां सुदानवः ॥३४॥  
 यूयं राजानः कं विचर्षणीसहः श्रयन्तं मानुषाँ अनु ।  
 वयं ते वो वरुण मित्रार्यमन्तस्यामेदुतस्य रथ्यः ॥३५॥  
 अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।  
 महिष्ठो अर्यः सत्पतिः ॥३६॥  
 उत मे प्रयिवोर्विययोः सुवास्त्वा अधि नुग्वनि ।  
 तिसृणां सप्ततीनां द्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥३७॥

yām ādityāso

adrūhaḥ pārāṁ náyatha mártyam | maghónām víśveshāṇaṁ  
 sudānavāḥ || 34 || yūyām rājanāḥ kām eie carshanīśahāḥ  
 kṣhāyantam mánuṣhāṇi anu | vayām te vo varuṇa mītrārya-  
 maṁ syānméd rītāsya rathyāḥ || 35 || ádān me paura-kutsyāḥ  
 pañcāśatam trasādasyur vadhūnām | mánbhishṭho aryāḥ sāt-  
 patih || 36 || utá me prayīvor vayīyoh sūvāstvā ádhi nūgvani |  
 tisrīnām saptaśatīm syāvāḥ pranēta bhuvadvasur dīyānām  
 pátih || 37 || ३६ ॥

O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Vāruna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificent Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37

( १० ) विरां सृजन्

( १-२५ ) षड्विंशत्युपस्थान्य सृजन्त्य काण्व सोमरिक्तभिः । मन्दतो देवताः ।

प्रगायः ( विषमपां ककुप , ममर्षां सतोद्गती ) उन्द . ॥

२११०

आ गन्ता मा रिषण्यत् प्रस्थावानो मापं स्थाता समन्यवः ।

स्थिरा चिन्नमयिष्णवः ॥१॥

वीळुपविभिर्मरुत ऋभुक्षणे आ रुद्रासः सुद्वीतिभिः ।

इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोभरीयवः ॥२॥

विद्या हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीचताम् ।

विष्णोरिषस्य मीळहुपाम् ॥३॥

20.

Ā gantā mā rishanyata prāsthāvāno māpa sthātā sa-  
manyavah | sthirā cin namayishpavah || 1 || vīlupavibhir  
maruta ṛibhukṣhapa ā rudrāsah sudvītibhiḥ | ishā no adyā  
gatā puruspriho yajñām ā sobhariyāvah || 2 || vidumā hi rud-  
riyāṇām śūshmanam ugrām marūtām śhīmīvatām | viṣṇor  
ekasya mīlūshām || 3 ||

वि द्वीपानि पापतन्तिष्ठेच्छुनोभे युजन्त रोदसी ।

प्र धन्वाच्यैरत शुभ्रवादयो यदेजथ स्वभानवः ॥४॥

अच्युता चिद्वो अज्मन्ना नानन्दति पर्वतामो वनस्पतिः ।

भूमिर्यामैषु रेजते ॥५॥

vī dvīpāni pāpatan tishṭhad duchi-  
nobhé yujanta ródasī | prā dhāuvāny airata śubhrakhādayo  
yād éjatha svabhānavah || 4 || ácyutā cid vo ájmaun ā ná-  
malati párv-tāso vānakṣātū | bhūmīr yāmeshu rejate  
|| 5 || ॥

O swift-travellers, like-spirited, benders of most rigid solid things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital cosmic forces, come to us with your brilliant, strongwheeled chariots. O invoked by all, well-disposed to benefactors, come today to bless our sacred works with abundant food. 2

We know the vigorous might of the offsprings of the cosmic vital forces, the cloud-bearing winds, the shedders of the diffusive rain. 3

When they decked with bright weapons and shining with their own lustre burst forth on the islands, even the firm set (trees) tremble. They agitate both heaven and earth, urge on the waters and cause to tremble whatever they approach. 4

At your approach the unprecipitated mountains and trees resound. The earth trembles at their coming. 5

११३१

अमाय वो मरुतो यातवे द्यौर्जिहीत उत्तरा बृहत् ।  
 यत्रा नरो देदिशते तनूष्व त्वक्षौंसि द्वाक्षौजसः ॥६॥  
 स्वधामनु श्रियं नरो महि त्वेषा अमयन्तो वृषप्सवः ।  
 वहन्ते अहुतप्सवः ॥७॥  
 गोभिर्वाणो अज्यते मोभरीणां रथे कोशे हिरण्यये ।  
 गोबन्धवः मुजातास इषे भुजे महान्तो नः स्पर्से नु ॥८॥  
 प्रति वो वृषदञ्जयो वृष्णे शर्धाय मारुताय भग्धम् ।  
 हव्या वृषप्रयावणे ॥९॥  
 वृष्णश्चेन मरुतो वृषप्सुना रथेन वृषनाभिना ।  
 आ स्येनासो न पक्षिणो वृथा नरो हव्या नो वीतये गत ॥१०॥

āmāya vo maruto yātave dyaūr jīhīta ūttarā bṛihāt |  
 yātra nāro dēdisate tanūshv ā tvākshānsi bāhvojasah ॥ 6 ॥  
 svadhām ānu śrīyaṁ nāro mahi tveshā ānavanto vṛsha-  
 psavaḥ | vāhaṇte āhrutaḥpsavaḥ ॥ 7 ॥ gōbhīr vāṇō ajyate sō-  
 bharīmān rāthe kōśe hiraṇyāye | gōbandhavaḥ sujātāsa ishe  
 bhujē mahānto na spārase nū ॥ 8 ॥ pratti vo vṛshadañjayo  
 vṛshṇe śārdhaya mārutāya bharaḍhvaṁ | havyā vṛshapra-  
 yavṇe ॥ 9 ॥ vṛshapaśvēna maruto vṛshapsunā rāthēna vṛ-  
 shanābbhinā | ā syenāso nā pakshīṇo vṛthā naro havyā no  
 vītāye gata ॥ 10 ॥ ॥

११३१ समानमुज्येषां वि भ्राजन्ते रुक्मासो अधि बाहुषु । दर्विद्युतत्यृष्टयः ॥११॥  
 न उग्रामो वृषण उग्रबाहवो नर्किष्टनृषु येतिरे ।  
 स्थिरा धन्वान्यायुधा रथेषु वोऽर्निकिष्वधि श्रियः ॥१२॥

samānām aṅjy eśhām vī bhrājante rukmāso ādhi bā-  
 hūshu | dāvidyutaty ṛishṭāyaḥ ॥ 11 ॥ tā ugrāso vṛshaṇa  
 ugrābāhavo nākish tanūshu yetire | sthirā dhānvāny āyudhā  
 rātheshu vō 'nikeshv ādhi śrīyaḥ ॥ 12 ॥

At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12

वेपामणो न मप्रयो नाम तेषां अश्वनामेकमिन्द्रजे ।  
 वयो न पिप्ये सहः ॥१३॥  
 तान्वन्दम्य मरुतस्तौ उपं स्तुहि तेषां हि धुनीनाम् ।  
 अगणां न चर्मस्नदेषां दाना मृह्णा तदैषाम् ॥१४॥  
 सुभगः स वे कर्तृष्वास पूर्वोसु मरुतो व्युष्टिषु ।  
 यो वो नूनमुतासति ॥१५॥

yéshām āṇo ná  
 sapra. 'bo náma tveshām śāśvatām ékam íd bhujé | váyo ná  
 pítryam sáhaḥ || 13 || tām vandasva marútas tām úpa stuhi  
 téshām hí dhúnīnām | arāṇām ná caramás tát eshām dānā  
 mahná tát eshām || 14 || subhágah sá va ūtishv āsa pūrvāsu  
 maruto vyūṣṭishu | yó vā nūnam utásati || 15 || ३३ ||

११९॥ यस्ये वा युयं प्रति वाजिनो नर आ हव्या वीतये गृध ।  
 अभि प युष्मैरुत वाजसातिभिः सुम्ना वो धूतयो नशत् ॥१६॥  
 यथा रुद्रस्य सुनवो दिवो वसन्त्यसुरस्य वेधसः । युवानुस्तथेदसत् ॥१७॥  
 ये चाहन्ति मरुतः सुदानवः सन्मीळहुषश्चरन्ति ये ।  
 अतश्चिदा न उप वस्यस्ता हृदा युवान आ ववृध्वम् ॥१८॥  
 यूने ऊ पु नविष्ठया वृष्णाः पावकाँ अभि सोभरे गिरा ।  
 गाय गा इव चर्कषत् ॥१९॥

yāsya vā yūyām prāti vājīno nara ā havyā vītāye ga-  
 thā | abhī śā dyumnaír utā vājasātibhiḥ sumnā vo dhū-  
 tayō naṣat || 16 || yāthā rudrásya sūnávo divó vāśanty āsu-  
 rasya vedhāsah | yūvānas tāthéd asat || 17 || yé cārbanti  
 marútaḥ audānavaḥ smān mīlhuśhaḥ cāranti yé | ātaḥ cid  
 ā na úpa vāsyasā hṛidā yūvāna ā vavṛidhvam || 18 || yūna  
 ū sbū nāvishṭhaya vṛishṇaḥ pāvakāñ abhī sobhare girā |  
 gāya gā iva cārkrīṣhat || 19 ||

The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their car. That is why, their gifts are so munificent. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19

साहा ये मन्ति मुष्टिहेव हव्यो विश्वासु पृत्यु होतृषु ।  
वृष्णश्चेन्द्राज्ञ सुश्रवस्तमान्गिरा वन्दस्व मरुतो अहं ॥२०॥

sāhā yé śānti muṣṭihéva há-  
vyo víśvāsu pr̥itsi hótriṣhu | vṛṣṇaṣ candrān ná suśrá-  
vastamān girā vāndasva marúto áha || 20 || 39 ||

गार्वाञ्चिद्धा समन्यवः सजात्येन मरुतः सर्वन्धवः ।  
रिहते ककुभो मियः ॥२१॥  
मर्तैर्भिद्दो नृत्वो रुक्मवक्षस उप भ्रानूत्वमार्यति ।  
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥२२॥  
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।  
यूयं संखायः सप्तयः ॥२३॥  
याभिः सिन्धुमवंध याभिस्तृवंध याभिर्दशस्यथा किविम् ।  
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥  
यत्सिन्धो यदसिक्न्यां यत्समुद्रेषु मरुतः सुबर्हिषः ।  
यत्पर्वतेषु भेषजम् ॥२५॥

gāvaṣ cid ghā samanyavaḥ saajātyēna marutaḥ śāban-  
dhavaḥ | ribaté kakūbho mithāḥ || 21 || mārtaṣ cid vo nṛi-  
tavo rukmavakshasa ūpa bhrātr̥itvām āyati | ādhi no gāta  
marutaḥ sādā hi va āpitvām āsti nīdhruvi || 22 || māruto  
mārutasya na ā bheshajāsya vahatā sudānavaḥ | yūyām  
sakhāyaḥ saptayaḥ || 23 || yābhiḥ śīndhum āvatha yābhis  
tūrvatha yābhir daśasyāthā kr̥vim | māyo no bhūtōtibhir  
mayobhuvāḥ śivābhir asacadvishāḥ || 24 || yāt śīndhan yād  
āsiknyām yāt samudréṣhu marutaḥ subarhiṣaḥ | yāt pārva-  
teshu bheshajām || 25 ||

Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and with which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25

विश्वं पश्यन्तो विभृथा तनूष्या तेना नो अधि वोचत ।  
क्षमा रपो मरुत आतुरस्य न हर्षेर्ता विहृतं पुनः ॥२६॥

vīśvam páśyanto bibhṛithā tanūshv  
ā tēnā no ádhi vocata | kshamā rápo maruta āturaśya na  
ishkartā vibrutam pūnah || 26 || 40 ||

[ अथ पतुषोऽनुवाकः ॥ ]

( २१ ) एकविंशं सूक्तम्

( १-१८ ) महादशर्षेण्यस्य सृष्टस्य कण्वः सोमदिग्भिः । ( १-१९ ) प्रथमादिषोडशर्षाभिः, ( १७-१८ ) सात-  
दशहादयोश्च विषमस्य क्षान्मन्तिर्देवते । प्रगाथाः ( विषमर्षा कङ्कप्, सप्तर्षा सतोद्भवाः ) छन्दः ॥

॥१॥ वयमु त्वामपूर्य्य स्थुरं न कश्चिद्भरन्तोऽवृत्पवः ।  
वाजे चित्रं हवामहे ॥१॥  
उप त्वा कर्मन्तये स नो युवोग्रश्चक्राम यो धृषत् ।  
त्वामिद्धं वितारं ववमहे सखाय इन्द्र सानुसिम् ॥२॥  
आ याहीम इन्द्रोऽश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥३॥  
वयं हि त्वा बन्धुमन्तमबन्धवो विप्रांस इन्द्र येमिम ।  
या ते धामानि वृषभ तेमिरा गंहि विश्वेभिः सोमपीतये ॥४॥  
सीदन्नस्ते वयो यथा गोश्रूति मघो मद्विरे विवक्षणे ।  
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvám apūrvya sthūrāṃ ná kác cid bháranto  
'vasyával | vāje citrāṃ havāmahe ' | 1 || ūpa tvā kármann  
ūtāye sá no yúvogrāś cakrāma yó dhṛishát | tvám íd dhy'  
āvitāraṃ vavṛimāhe sákhāya indra sánasīm || 2 || ā yāhimá  
índavo 'śvapate gópata ūrvarāpate | sōmaṃ somapate piba  
|| 3 || vayám hí tvā bandhuanantam abandhāvo víprāsa indra  
yemimá | yá te dhāmāni vṛishabha tébhīr ā gāhi víśvebhīh  
sōmapītaye || 4 || sídantas te váyo yathā gōśrīte mādhanu  
madiré vivákshāṇe | abhí tvám indra nónumah || 5 || 1 ||

O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

## 21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5

१२१ अच्छा च त्वेना नमसा वदामसि किं सुहृद्भिर्हि दीधयः ।  
 सन्ति कामासो हरिवो वृदिष्टं स्मो वयं सन्ति नो धियः ॥६॥  
 नृणा इदिन्द्र ते वयमूती अमूम नहि नू ते अद्रिवः ।  
 विद्वा पुरा परीणसः ॥७॥  
 विद्वा संखित्वमुत शूर भोज्यमा ते ता वज्रिणीमहे ।  
 उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥८॥  
 यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।  
 सर्वाय इन्द्रमूतये ॥९॥  
 हयंश्च सत्यं चर्षणीसहं स हि ष्मा यो अमन्दत ।  
 आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥१०॥

āchā ca tvainā namasa vādāmasi kim mūbūṣ cid vī  
 dīdhayah | śānti kāmāso harivo dadish tvām smó vayām  
 śānti no dhīyah || 6 || nūtnā id indra te vayām ūtī abhūma  
 nahī nū te adrivah | vidmā pura pārīṇasaḥ || 7 || vidmā sa-  
 khitvām utā ṣūra bhojyām ā te tā vajrinm īmahe | utó sa-  
 masminn ā śīśihi no vaso vāje suśipra gómati || 8 || yó na  
 idám-idam purā prā vāsya ānināya tām u va stushe | śá-  
 khāya índram ūtāye || 9 || hāryaśvam sátpatim carshanīśá-  
 ham sá hi śmā yó ámandata | ā tú nah śá vayati gāvyaṃ  
 āśvyaṃ stotrībhya maghāva śatām || 10 || : ||

१२२ त्वया ह स्वयुजा वयं प्रति श्वसन्तं वृषभ ब्रवीमहि ।  
 संस्थे जनस्य गोमतेः ॥११॥  
 जयेम कारे पुरुहूत कारिणोऽभि तिष्ठिम दुह्यः ।  
 नृभिर्वृत्रं हन्याम शशुयाम चावेरिन्द्र प्र णो धियः ॥१२॥

tvāya ha svīd yujā vayām prāti śvasāntam vṛishabha  
 brvīmahi | samsthé jānasya gómataḥ || 11 || jāyema kārē  
 puruhūta kārīno 'bhi tisthīma dūdhyaḥ | nṛbhīr vṛitrām  
 hanyāma śūśuyāma cāver indra prā no dhīyah || 12 ||

We repeat to you our praises with reverential prayer. Why do you still hesitate ? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of excellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that excellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषां सनादमि ।

युधेदापित्वमिच्छसे

॥१३॥

नकीं रेवन्तं सुग्यायं विन्दसे पीयन्ति ते सुगुश्वः ।

यदा कृणोषि नदनुं समहस्यादित्पितेयं हृयसे ॥१४॥

मा ते अमाजुरो यथा मृगसं इन्द्र सुग्ये त्वावतः ।

नि पदाम् सचां सुते

॥१५॥

abhra-

trivyo anā tvām ānapir indra janūshā sanād asi | yudhéd  
āpitvām icchase || 13 || nākī revāntam sakhyāya vindase pī-  
yanti te surāṣvāḥ | yadā kṛṇōṣhi nadanūm sām ihasy ād  
it pītēva hūyase || 14 || mā te amājūro yathā mūṛāsa indra  
sakhyé tvāvataḥ | nī śadāma sācāḥ sūtē || 15 || \*

मा ते गोदत्र निग्राम् गधसं इन्द्र मा ते गृहामहि ।

दृष्ट्वा चिद्व्यः प्र मृशाभ्या भेर न ते दामानं आदमे ॥१६॥

इन्द्रो वा घेदियन्मघं मरस्वती वा सुभगां दुर्ध्वसु ।

त्वं वा चित्र दाशुषे

॥१७॥

चित्र इद्राजां राजका इदंन्यके युके मरस्वतीमनु ।

पर्जन्य इव तननुदि वृष्ट्या महस्मयुता ददत

॥१८॥

mā te godatra nīr arāma rādhasa indra mā te grīha-  
mahi | dṛiṣṭhā cid aryāḥ prā mṛiṣabhy ā bhara mā te da-  
māna ādābhe || 16 || indro vā ghéd iyan maghām sārasyati  
vā subhāgā dadīr vāsu | tvām vā citra daśuṣhe || 17 || citra  
id rājā rājaka id anyaké yaké sārasyatim ānu | parjanya  
iva tatāmad dhi vṛiṣṭyā sahāsrām ayūtā dādat || 18 || \*

O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18

(१) दक्षिणो मयस

- (१) अश्विनोऽश्विनश्च यत्तस्य इत्यत्र साभक्तिरिति । अश्विनो देवता । (२) प्रथमार्धवद्व्या ध्याय  
(विषमना इति । समना सनाइति) । (३) यत्तस्य इति । (४) अश्विनो भवतु । (५) २. ३-१८  
नवमार्धवद्व्या ध्यायनाम काव्ये प्रथमार्धवद्व्या ध्याय (विषमना इति । समना सनाइति) ।  
(६) गङ्गायाः कृष्ण । (७) इत्यस्याश्च मयस्यानिस्त्वित्त्वं दन्तमि ॥

२००

ओ त्यमंह आ रथमुद्या दंसिष्ठमुतये ।  
यमश्विना सुहवा रुद्रवर्तनी आ सूर्याय नृस्यधुः ॥१॥  
पूर्वापुषं मृहयं पुरुषृहं भुज्यं वाजेषु पृथ्वीम् ।  
सुचुनावन्तं मुमूर्तिभिः सोमरे विद्वेषसमनेहमम् ॥२॥

22.

Ó tyám ahva á ratham adyá dánsishtham ūtáye | yám  
asvinā suhavā rudravartanī á sūryāya nṛsyadhū || 1 ||  
pūrvāpūṣhaṁ suhāvaṁ purusprīhaṁ bhujyām vājeshu pūr-  
vyam | sacanāvantaṁ sumatībhīḥ sobhare vīdveshasam ane-  
hāsam || 2 ||

इह त्या पुहृन्तेमा देवा नमोभिरश्विना ।  
अर्वाचीना स्वर्गमे करामहे गन्तारा दाशुषो गृहम् ॥३॥  
युवा रथस्य परि चकमीयत ईमान्यद्वामिष्यति ।  
अम्मा अन्धो मुमूर्तिर्वी शुभम्यनी आ धेनुरिव धावतु ॥४॥  
रथो यो वी त्रिवन्धुरो हिरण्याभीशुरश्विना ।  
परि द्यावापृथिवी भूपति श्रुतस्तेन नामस्या गतम् ॥५॥

ihā tyā purahñtama devā nāmobhir asvinā |  
arvacīnā sv āvase karāmahe gāntārā daśuṣho grīhām || 3 ||  
yuvā rathasya pari cakrām iyata īmānyād vām iṣhanyati |  
amā ācha sumatīr vām suhavas pati á dhenur iva dhā-  
vatu || 4 || ratho yō vāḥ trivandhuró hiraṇyabhoṣur asvinā |  
pari dyavaprithivī bhūshati śrutās tēna vasatyā gatam  
|| 5 || २ ||

I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5

दृशस्यन्ता मनवे पूज्यं दिवि यदे वृकेण कर्षथः ।  
 ता वामद्य मुमतिभिः शुभस्पती अश्विना प्र स्तुवीमहि ॥६॥  
 उप नो वाजिनीवम् यानमूनस्यं पृथिभिः ।  
 येनस्तुति वृषणा त्रामदस्यवे महे भूत्राय जिन्यथः ॥७॥

dasasyāntā manave pūjyāṃ divi yāvanī vṛkeṇa karṣa-  
 thah | ta vām adyā mumatibhiḥ śubhas patī āśvina prā stu-  
 vīmahi ॥ 6 ॥ ūpa no vajinīvaṃ yātaṃ rītāsya pathibhiḥ | yé-  
 bhis trīkṣhīm vṛṣhaṇā trasadasyavāṃ mahé kṣatrāya jīu-  
 vatthah ॥ 7 ॥

अयं वामदिभिः मुनः सोमो नरा वृषण्वम् ।  
 आ यानं सोमपीनये पिबेनं दाशुषो गृहे ॥८॥  
 आ हि रुहतेमश्विना रथे कोशे हिरण्यये वृषण्वम् ।  
 युक्ताया पीवगिरिपः ॥९॥

ayāṃ vām ādribhiḥ sutāḥ sōmo nara vṛṣhaṇ-  
 vaṃ | ā yātaṃ sōmapītaye pibatam dāśuṣho grīhé ॥ 8 ॥ ā  
 hī ruhātum āśvina rāthe kōṣe hiraṇyāye vṛṣhaṇvaṃ | yūti-  
 jathau pīvarir īśah ॥ 9 ॥

याभिः पृक्थमवथो याभिर्गिगुं याभिर्वभुं विजोषमम् ।  
 नाभिर्नो मूत्र नृयमश्विना गेनं भिष्यन्तं यदानुगम् ॥१०॥

yābhiḥ pakthām āvatho yābhir  
 ādhrigunī yābhir babhrūṃ vījoshasam | tībhir no makshū  
 tūyān āśvinā gatan bhishajyātam yād ātaram ॥ 10 ॥ ० ॥

O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10

यदध्रिगावो अध्रिगु इदा चिदहो अश्विना हवामहे ।  
 वयं गीर्भिविष्यवः ॥११॥  
 ताभिग यातं वृषणोप मे हवे विश्वम् विश्वार्यम् ।  
 इपा मंहिष्ठा पुरुभूतमा नग याभिः क्रियं वायुमुस्ताभिग गनम् ॥१२॥  
 ताविदा चिदहानां तावश्विना वन्दमान उप व्रुव ।  
 ता ऊ नमोभिर्गमहे ॥१३॥  
 ताविदोपा ना उपमि शुभम्पनी ना यामव्रुवर्ननी ।  
 मा नो मनाय रिपवे वाजिनीयस् परं रुद्रावनि स्वनम् ॥१४॥  
 आ सुगम्याय सुगम्यै प्राणा ग्येनाश्विना वा सुश्रणा ।  
 हवे पिनेव सोमस्यै ॥१५॥

yād ādhrigāvo ādhrigū idā cid āho aśvina hāvamāhe  
 vayāṃ girbhīr vipanyāvaḥ ॥ 11 ॥ tābhīr ā yātaṃ vṛṣaṇōpa  
 me hāvaṃ viśvāpsuṃ viśvāryaṃ | śhā mānūbhisṭhā puru-  
 bhūtama nara yābhiḥ krīvaṃ vavridhūs tābhīr ā gataṃ ॥ 12 ॥  
 tāv idā cid āhānām tāv aśvina vāndamāna ūpa bruve | tā  
 u mānobhir imāhe ॥ 13 ॥ tāv id doṣha tā ūshāsi subhūs  
 piti tā yāman rudrāvartanī | mā no mātaya ripāve vajin-  
 vasi parō rudrav āti khyatam ॥ 14 ॥ ā sūgmyaya sūgmyam  
 prātā rāthenaśvina va sakshānī | huvē pitēva sōbhari  
 ॥ 15 ॥ १ ॥

मनोजवसा वृषणा मदच्युता मधुगमाभिर्गतिभिः ।  
 आगर्नाचिद्रुतमस्मे अवसे पृथ्विभिः पुरुमोजसा ॥१६॥  
 आ नो अश्वविदश्विना वृन्तिर्यामिष्टं मधुपातमा नग ।  
 गोमदस्त्रा हिरण्यवत ॥१७॥

mājajavasi vṛṣaṇa madacyutā makshuṃgamābhīr uti-  
 bhiḥ | arātta cid bhūtam asmē āvase purvibhiḥ purubho-  
 jasa ॥ 16 ॥ ā no āśvavad aśvina vartīr yāsishṭam madhu-  
 patamā narā | gomad dasrā hīraṇyavat ॥ 17 ॥

We, the dedicated chanter, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17

सुप्रवर्ग सुवीर्यं सुष्ठु वार्यमनाद्युष्टं रक्षस्विना ।  
अस्मिन्ना वामायाने वाजिनीयसु विश्वा वामानि धीमहि ॥१८॥

suprāvargāṃ

suvíryaṃ sushṭbú vāryaṃ ánādhṛishtaṃ rakshasvínā | asmínna  
á vām āyāne vājiniṇvasū vísva vāmāni dhīmahi || 18 || १॥

( १८ ) अर्वाविशो मूलस्य

( १-३-२ ) विनादवन्मन्य मूलस्य वीर्यशो विश्वमना क्रियः । अग्निर्वीर्यना । अतिवक्तुं शक्यः ॥

१८ ईलिष्या हि प्रतीव्यं यज्ञस्य जानवेदमम् । चरिष्णुधूममग्रमीतशोचिपम् ॥१॥  
दामानं विश्वचर्पणेऽग्निं विश्वमनो गिरा । उत स्तोषे विष्पर्थसो रथानाम् ॥२॥  
येषामावाध ऋग्मिर्य इषः पूक्षश्च निग्रभे । उपविद्वा वक्त्रिर्विन्दते वसु ॥३॥  
उदस्य शोचिरस्थाहीदियुषो व्यजंरम् । तपुर्जम्भस्य सुद्युतो गणश्रियः ॥४॥  
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।  
अभिरत्या भासा बृहता शुशुक्निः ॥५॥

23.

Īlishvā hí prativyāṃ yájasva jātāvedasam | carishnúdhū-  
mam āgrībhītaṣocisham || 1 || dāmānam viṣvacarshaṇe 'gnīm  
viṣvamaṇo girā | utá stushe víshpardhaso ráthānam || 2 ||  
yéshām ābadhā ṛigmya ishāḥ priksḥāṣ ca nigrābhe | upa-  
vidā vāhnir vindate vāsu || 3 || úd asya ṣocir asthād didi-  
yúsho vy ājāram | tāpurjāmbhasya sudyúto gaṇasṛīyah || 4 ||  
úd u tishṭha svadhvara stāvāno devyā kṛipā | abhikhyā  
bhāsā brihatā ṣuṣukvāniḥ || 5 || १॥

May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

## 23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celestial lustre. Verily, you are radiant with lofty splendour. 5

॥१०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो ब्रूयथ हव्यवाहनः ॥६॥  
 अग्निं वः पुर्व्यं हुवे होतारं चर्षणीनाम् । तमयावाचा गृणे तस्य वः स्तुषे ॥७॥  
 यज्ञेभिरद्वनक्तुं यं कृपा सुदयन्त इत् । मित्रं न जने सुधितमूनावनि ॥८॥  
 ऋतावीनमृतायवो यज्ञस्य सार्धनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥  
 अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।  
 होता यो अस्ति विद्वा यशस्तमः ॥१०॥

ágne yāhi suśastibhir havyā jūhvana anushak | yāthā  
 dūtō babhūtha bavyavāhanah || 6 || agnīm vaḥ pūrvyām huve  
 hōtāraṁ carshaṇīnām | tāṁ ayā vācā gṛiṇe tāṁ u va stushe  
 || 7 || yajñēbhir ādbhutakratuṁ yām kṛipā sūdāyanta it |  
 mitrām nā jāne sūdhitam ṛitāvani || 8 || ṛitāvānam ṛitāyavo  
 yajñāsya sādhanam girā | ūpo enaṁ jujushur nāmasas padē  
 || 9 || āchā no aṅgīrastanaṁ yajñāso yantu samyātaḥ | hōtā  
 yō āsti viksov ā yagāstāmaḥ || 10 || 10 ||

॥११॥ अग्ने त्वं ते अजुरेन्धानासो बृहद्भाः । अश्वा इव वृषणस्तविषीयवः ॥११॥  
 स त्वं न ऊर्जा पते रुयि रास्व सुवीर्यम् । प्रावनस्तोके तनयि समत्स्वा ॥१२॥  
 यद्वा उं विश्वपतिः श्रितः सुप्रोतो मनुषो विशि ।  
 विश्वेदुमिः प्रति रक्षांसि सेधति ॥१३॥

agao tāva tyé ajarēndhānāso bṛihād bhāḥ | āśvā iva  
 vṛisbaṇas tavishīyāvah || 11 || sā tvām na ūrjām pate rayīm  
 rāsva suvīryam | prāva nas toké tānaye samātsv ā || 12 ||  
 yād vā u viśpātīḥ śitāḥ sūprīto mānuṣho viśi | viśvēd  
 agnīḥ prāti rākshāṁsi sedhati || 13 ||

O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations. 6

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you. 7

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplisher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles. 12

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you. 13

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विस्पते ।

नि मायिनस्तपुषा रक्षसो दह ॥१४॥

न तस्य मायया च न रिपुर्दीक्षीत मर्त्यैः । यो अग्नये ददाश हव्यदातिभिः ॥१५॥

śruṣṭy āgne nāvasya

me stómasya vira viṣpate | ní mayīnas t̥apusha rakshásō  
daha || 14 || ná tāsya mayáyā ca ná ripúr īṣita m̥rtyāḥ | yó  
agnāye dadāṣa havyádātibhiḥ || 15 || ॥ ॥

॥१४॥ व्यश्वस्त्वा वसुविदमुक्षप्युरप्रीणादृषिः । महो राये तमु त्वा समिधीमहि ॥१६॥  
उशना काव्यस्त्वा नि होतरमसादयत् । आयजि त्वा मनवे जातवेदसम् ॥१७॥

vyāśvas tva vasuvídam ukshanyúr aprīṇad ṛishih | mahó  
rayé tām n tvā sám idhimahi || 16 || usāna kavyās tvā ní  
hōtarām asadayat | ayajīm tva mānave jatāvedasam || 17 ||

विश्वे हि त्वासजोषसो देवासो दुतमक्रत । श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥  
इमं घा वीरो अमृतं दूनं कृष्वीत मर्त्यैः । पात्रकं कृष्णवर्तन्ति विहायसम् ॥१९॥  
तं हुवेम यतस्रुचः सुभासं शुक्रशोचिषम् । विशामभिमजर् प्रत्नमीद्वयम् ॥२०॥

viṣve hí tva sajóṣhaso devāso dutām ákrata | śruṣṭī deva  
prathamó yajñíyo bhuvāḥ || 18 || imām gha viró amṛtāṇ  
dutām kṛiṇvata m̥rtyāḥ | pāvakāṁ kṛiṣṇāvartaniṁ víha-  
yasam || 19 || tām huvema yatásrucāḥ subhāsaṁ śukráṣo-  
cisham | viśām agnīm ajāram pratnām íḍyam || 20 || ॥ ॥

O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright-shining, undecaying, eternal fire-divine, who must be adored by men. 20

१११ यो अस्मे हव्यदानिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरवृद्धाः ॥२१॥  
 प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् । प्रति स्रुगेति नमसा हविर्मती ॥२२॥  
 आभिविधेमामये ज्येष्ठाभिव्यश्नवत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥  
 नूनमर्चं विहायसे स्तोमेभिः स्यूरयूपवत् । ऋषे वैर्यश्च दम्यायाम्रये ॥२४॥  
 अतिथिं मानुषाणां सुनुं वनस्पतीनाम् । विप्रा अग्निमर्वसे प्रजमीवते ॥२५॥

yó asmai havyádātībhīr āhutim mārto 'vidhat | bhūri  
 pōshaṁ sā dhaṭte virāvad yāsaḥ || 21 || prathamam jātāve-  
 dasam agnīm yajñēṣhu pūrvyam | prati sruḡ eti nāmāsa  
 havishmati || 22 || abhir viṭhemāgnāye jyēsthābhir vyaśva-  
 vāt | mānhishṭhābhir matībhīḥ śukraśocishe || 23 || nūnam  
 arcā vihayase stōmebhī sthūrayūpavāt | rīṣhe vaiyaśva  
 dāmyayagnāye || 24 || ātithim mānushānām sūnūṁ vānaspā-  
 tmām | vipra agnīm āvase pratnām ilate || 25 || ११॥

११४०

महो विश्वी अभि पनोऽग्निं हव्यानि मानुषा ।

अग्ने नि वत्सि नमसाधि ब्रहिषि ॥२६॥

वंस्वा नो वायो पुरु वंस्य रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यज्ञस्वनः ॥२७॥  
 त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रानि यविष्ठु शश्वते ॥२८॥

mahó viśvan abhī shatò 'bhi havyāni mānushā | āgne  
 nī shatsi nāmasādhi barhiṣi || 26 || vāṁsvā no vāryā purū  
 vāṁsva rāyāḥ purusprīhaḥ | suvīryasya prajāvato yāśasva-  
 taḥ || 27 || tvām varo sushāmnē 'gne jānāya codaya | sādā  
 vaso ratīm yavishṭha śaśvate || 28 ||

The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28

त्वं हि सुप्रनूरसि त्वं नो गोमेतीरिषः । महो रायः सान्तिमभे अपा वृद्धि ॥२९॥  
अग्ने त्वं युशा भूम्या मित्रावरुणा वह । कृतवाना सम्राजा पुनर्दक्षसा ॥३०॥

tvām hi supratūr āsi  
tvām no gōmatir īśah | mahó rayāḥ sātīm agne āpā vṛidhi  
॥ 29 ॥ āgne tvām yaśā asy ā mitrávaruṇā vaha | rītāvānā  
samrajā pūtardakṣasa ॥ 30 ॥ 14 ॥

( २४ ) अन्विशं मन्त्र

( १-३० ) विराटव्याम्य वज्रस्य वयसो विश्वना क्रयः । ( १-२३ ) अथमादित्यविश्वानृचामिन्द्र .

( २८-३० ) महाविश्वानृचस्य च सौव्याम्यस्य वनेनान्मन्त्रिरेवे । ( १-२९ )

अथमायकोवशिष्टव्याकुलिक . ( १० ) विन्वाभानृच गन्धर्वा ॥

सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ पु वो वृत्तमाय धृष्णवे ॥१॥  
शर्वमा ह्यमि श्रुता वृत्रहर्त्येन वृत्रहा । मधर्मघानो अनि शूर दाशमि ॥२॥  
स नः स्तवान् आ भेर गृधि चित्रश्रवस्तमम् । निरेके चिद्यो हरियो वसुर्ददिः ॥३॥  
आ निरेकमून प्रियमिन्द्र दधि जनानाम् । धृषता शृणो स्तवमान् आ भेर ॥४॥

24.

Sākhaya ā śishamahi brāhmēndraya vajrīṇe | stushā u  
shū vo nṛitamāya dhrishṇāve ॥ 1 ॥ śāvasa hy āsi śrutó vṛi-  
trahātyena vritrahā | maghair maghōno āti śūra dāśasi ॥ 2 ॥  
sā na stāvana ā bhara rayīm citraśravastanam | nirekē  
cid yō harivo vāsur dadīḥ ॥ 3 ॥ ā nirekām utā priyam in-  
dra dārśhi jānanām | dhrishatā dhrishṇo stāvamana ā bhara  
॥ 4 ॥

O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

## 34

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4

न ते सव्यं न दक्षिणं हस्तं वरन्त आसुरः । न परिव्राधो हरिवो गविष्टिषु ॥५॥

nā te savyam nā dakṣhiṇam hāstaṁ varanta amūcaḥ |  
nā paribādhō harivo gāvishṭiṣu || 5 || ५ ||

॥ ११॥ आत्वा गोभिर्विवृजं गीर्भिर्ऋणोऽभ्यद्रिवः । आ स्मा कामं जरितुरा मनः पृण ॥६॥  
विश्वानि विश्वमनसो धिया नो वृत्रहन्तम् । उग्रं प्रणेतरधि पू वंसो गहि ॥७॥  
वुयं ते अस्य वृत्रहन्वित्यामं शूर नच्यसः । यतोः स्पार्हस्यं पुरुहूतं गर्धसः ॥८॥  
इन्द्र यथा ह्यस्ति तेऽपरीतं नृतो शर्वः । अमृक्ता रातिः पुरुहूतं द्वाशुषे ॥९॥  
आ वृषस्व महामह महे नृतम् गर्धसे । इच्छहश्चिद्दृष्ट्वा मघवन्मघत्तये ॥१०॥

ā tvā góbbhir iva vrajāṁ girbbhir ṛiṇomy adriṇaḥ | ā sma  
kāmaṁ jaritūr ā mānaḥ pṛiṇa || 6 || viśvāni viśvāmanaso  
dhiyā no vṛitrahantama | ūgra prañetar ādhi śhū vaso gahi  
|| 7 || vyaṁ te asyā vṛitrahān vidyāna śura nāvyasaḥ | vā-  
so spārhāsya puruhūta rādhasaḥ || 8 || indra yātha hy āsti  
té 'paritaṁ nṛito śavaḥ | amṛikta ratih puruhūta dasiṣhe  
|| 9 || ā vṛishasva mahamaha mahé nṛitama rādhasa | dṛiḥbāṣ  
cid dṛihya maghavan maghāttaye || 10 || १० ||

॥ ११॥ नू अन्यत्रा चिद्विद्वस्त्वन्नो जग्मुराशंसः । मघवच्छुग्धि तव तन्नं कुनिभिः ॥११॥  
नृह्यः नृतो त्वदन्यं विन्दामि गर्धसे । राये शुभ्राय शर्वसे च गिर्वणः ॥१२॥

nū anyātra cid vridvāstvanō jagmuraśaśaḥ | magha-  
vañ chagdhī tava tann na utibhiḥ || 11 || nāhy āngā nṛito  
tvād anyāṁ vindāmi rādhasa | raye śhūbrāya śhāśase ca  
girvaṇaḥ || 12 ||

O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress. 5

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise. 6

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked. 9

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth. 10

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection. 11

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

एन्दुमिन्द्राय सिञ्चतु पिबानि सोम्यं मधु । प्र राधसा चोदयाने महित्वना ॥१३॥  
 उपो हरीणां पतिं दक्षं पृश्नन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥  
 नह्यङ्गं पुरा च न जज्ञे वीरतरस्त्वत् । नकी राया नैवधा न भुन्दना ॥१५॥

éndum índraya siñcata pibati somyām mā-  
 dhu | prā rūdhasa codayāte mahitvanā || 13 || ūpo hārīṇaṃ  
 pātim dākṣhaṃ pṛścāntam abravam | nūnam śrudhi stu-  
 vatō aśvyāsya || 14 || nahy āṅgā purā ca nā jajñe virātaras  
 tvāt | nākī rāyā naivātha nā bhandāna || 15 || १७ ||

१७ एदु मध्वो मुदिन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवने सदावृधः ॥१६॥  
 इन्द्रं स्थानहरीणां नकिंष्टे पूर्व्यस्तुतिम् । उदानंश्च शवसा न भुन्दना ॥१७॥

éd n mādhuvo madāntaram siñcā vadhvaryo āndhasaḥ |  
 evā hī virā stāvate sadāvṛidhaḥ || 16 || indra sthatar har-  
 nāṃ nākish te pūrvyāstutim | ūd anāṃśa śāvasa nā bhan-  
 dāna || 17 ||

नं वो वाजानां पतिमहमहि श्रवस्यवः । अप्रायुभिर्यज्ञैर्निर्वावृधेन्यम् ॥१८॥  
 एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्तेक इत् ॥१९॥  
 अगोरुधाय गविर्ये द्युक्षाय दस्यं वचः । घृतात्स्वादीयो मधुनश्च वोचत ॥२०॥

tāṃ vo vājanam pātim āhīmahi śravasyāvah  
 āprāyubhir yajñēbhir vavṛidhēnyam || 18 || éto nv indraṃ  
 stāvama sakhaya stomyam naram | kṛṣṭīr yō viśva abhy  
 āsty éka it || 19 || āgorudhaya gavīshe dyukṣhāya dāsmyam  
 vācaḥ | ghṛitāt svādiyo mādhuṇaś ca vocata || 20 || १८ ||

Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20

यस्यामितानि वीर्यानि न गन्धः पर्येतवे । ज्योतिर्न विश्वमुभ्यस्ति दक्षिणा ॥२१॥  
स्तुहीन्द्रं व्यश्ववदनुमिं वाजिनं यमम । अर्यो गयं महमानं वि दाशुषे ॥२२॥

yasyāmitāni vīryāṇi nā rādhaḥ pāryetave | jyōtir nā viś-  
vam abhy āsti dākṣiṇā || 21 || stuhindraṃ vyasvavād ānu-  
mim vajinam yamam | aryo gayam mahāmanam vi da-  
śuṣhe || 22 ||

एवा नूनमुपे स्तुहि वीर्यंश्च दशुमं नवम् । सुविह्वलं चकृत्स्वै चरणीनाम् ॥२३॥  
वेत्था हि निर्व्रजनीनो वज्रहस्तं परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥२४॥  
तदिन्द्राव आ भग् येना दंसिष्ट कृत्वने । हिता कुत्साय शिश्रथो नि चोदय ॥२५॥

evā nūnam ūpa stuhī vīryaṃśch daśumam nava-  
mam | sūvidhvāsam cakṛityam carāṇinām || 23 || vṛthā hi  
nirvrajānīno vajrahasta parivṛjam | āhar-aharḥ śundhyoḥ pa-  
ripādām iva || 24 || tād indrāva ā bhara yēna daśisishtha  
kṛtvane | dvitā kṛtsaya śiśratho nī codaya || 25 || ॥

३२.०३

तमु त्वा नूनमीमहे नव्यं दंसिष्ट मन्यसे ।  
स त्वं नो विश्वा अभिमातीः सन्नधिः ॥२६॥  
यक्रथादहंमो मुच्यो वार्यात्सप्त सिन्धुषु । वधर्दामस्य तुवितृष्ण नीनमः ॥२७॥

tām u tva nūnam imāhe nāvyaṃ daśisishtha sānyase |  
śā tvam no viśva abhimatīḥ sakṣhāṇiḥ || 26 || yā rikshad  
ānhaso mucād yō vāryāt sapta sindhuṣu | vadhār dasānya  
tuvitṛṣṇa nīnamah || 27 ||

Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendrous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27

यथा वरो मुषाम्णे सुनिभ्य आवहो रयिम् । व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥  
 आ नार्यस्य दक्षिणा व्यश्वो एतु सोमिनः । स्थुरं च राधः शतवत्सुहस्रवत् ॥२९॥  
 यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।  
 एषो अपाश्रितो ब्रह्मो गोमतीमव निष्ठति ॥३०॥

yātha varo sushāṃṇe sanībhya  
 avaho rayim | vyāśvebhyah subhage vajinivati || 28 || ā nār-  
 yāsya dakṣhiṇa vyāśvai etu somināḥ | sthurāṃ ca rādhaḥ  
 śatāvāt sahasravāt || 29 || yāt tva pṛichād ījanāḥ kuhaya  
 kuhayakṛite | eśhō āpasrito valō gomatin āva tiṣṭhati  
 || 30 || २० ||

( २९ ) पञ्चविंशं सूक्तम्

( १-२५ ) वनविंशत्युक्त्यास्य सूक्तस्य व्यश्वो विश्वमना ऋषिः । ( १-२६, २७-२९ ) प्रथमादि  
 त्रयस्य उपोविश्यादिद्विद्विजानां मित्रावरुणौ । ( १-३०-३२ ) दशम्यादितुल्यस्य च  
 विश्वे देवा देवता । ( १-३३, ३४ ) प्रथमादिद्विद्विजानां वनविश्या  
 धोष्णिक् । ( २३ ) उपोविश्याधोष्णिगम्यो ऋग्मी ॥

॥२८॥ ता वो विश्वस्य गोपा देवा देवेषु यज्ञिया । ऋतावता यजमे पूतदंशसा ॥१॥  
 मित्रा तना न रथ्या उ वरेणो यशं मुकनुः । सनात्सुजाना तनया धृतव्रता ॥२॥  
 ना माना विश्वेदसामुग्र्य प्रमहसा । मही जजानादिति ऋतावरी ॥३॥

25.

Ta vaṃ viśvasya gopā devā devēṣu yajñiya | ṛitāvana  
 yajase putādakṣhaḥ || 1 || mitrā tana nā rathyā vāruṇo yāś  
 ca śakṛātuh | sanāt sujatā tūnaya dhṛitāvṛata || 2 || tā mātā  
 viśvāvedasasuryāya pramahasā | mahī jajānāditiṛ ṛitāvari  
 || 3 ||

O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

## 25

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature's bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3

महान्ता मित्रावरुणा सम्राजो देवावसुरा । कृतावानावृतमा घोषतो बृहत् ॥४॥  
नपान्ता शर्वमो महः सृन् दक्षस्य मुकृत् । सृप्रदानु इषो वास्त्वधि क्षितः ॥५॥

mahānta mitrāvaruṇa samrāja devāv āsura | ṛitāvānav  
ṛitām ā ghoshato bṛihāt || 4 || nāpatā śāvaso mahāḥ sām  
dākshasya sukrāta | sṛprādānu iśhó vāstv ādhi kshitah  
|| 5 || २१ ||

॥२२॥ सं या दानुनि येमथुर्दिव्याः पार्थिवीरिपः । नर्मस्वतीरा वा चरन्तु वृष्टयः ॥६॥  
अधिया बृहतो दिवोऽभि युथेव पश्यतः । कृतावाना सम्राजो नर्ममे हिता ॥७॥  
कृतावाना नि पंदतुः साम्राज्याय मुकृत् । धृनर्बता श्रिविया श्रवमाशतुः ॥८॥

sām yā dānuni yemāthur divyāḥ pāṛthivir iśhah | nā-  
bhasvatir ā vam carantu vṛishṭāyāḥ || 6 || ādhi yā bṛiható  
divo 'bhi yūthéva pásyataḥ | ṛitāvāna samrāja nāmaso hitā  
|| 7 || ṛitāvānā nī shedatuh sāmrajyaya sukrātū | dhṛitāvrata  
kshatriya kshatrām aśatuh || 8 ||

अक्ष्णश्चिद्रातुवितरानुल्लषेण चक्षमा । नि चिन्मिपन्ता निचिग नि चिक्यतुः ॥९॥  
उत नो द्युयदिनिरुयन्ता नामत्या । उरुयन्तु मुकृतो बृहदावसः ॥१०॥

akṣhaś cid gātuvittara-  
nubhaṇéna cākshasa | nī cin mishaṇtā nicirā nī cikyatuh  
|| 9 || utá no devy āditir urushyātām nāsatyā | urushyāntu  
marīto vṛiddhāśavasah || 10 || २२ ||

The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10

॥ ११ ॥ ते नो नावमुलूयन् दिवा नक्तं सुदानवः । अरिष्यन्तो निपायुभिः सचेमहि ॥ ११ ॥  
 अघ्नते विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्ति सन्धो पूर्वचित्तये ॥ १२ ॥  
 तद्वायं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रो यत्पान्ति वरुणो यदर्यमा ॥ १३ ॥  
 इत नः सिन्धुरयां तन्मस्तस्तद्विधना । इन्द्रो विष्णुर्मिद्वामः सजोषमः ॥ १४ ॥  
 ते हि मां वनुषो नरोऽभिमानि कयंस्य चित् । तिग्मं न क्षोदः प्रतिघ्नन्ति भृङ्गीयः ॥ १५ ॥

té no návam ulúyata díva náktam sudānavah | árish-  
 yanto ní payúbhiḥ sacemahi || 11 || ághnate víṣṇave va-  
 yám árishyantaḥ sudānave | śrudhí svayāvan sindho pūrvā-  
 cittaye || 12 || tād váryam vṛṇīmahe vāriṣṭhaṁ gopayā-  
 tyam | mitró yāt pānti vāruṇo yād aryamā || 13 || utā naḥ  
 sindhur apām tān maritas tād asvínā | índro víṣṇur mī-  
 dhvānsaḥ sajóśhasaḥ || 14 || té hí śhnā vanúṣho náro 'bhi-  
 mātiṁ kāyasya cit | tigmam ná kshódaḥ pratighnānti bhṛṅ-  
 gīyah || 15 || २३ ॥

॥ १६ ॥ अयमेकं इत्था पुरुषं चष्टि वि विष्पतिः । तस्य व्रतान्यनु वश्रामसि ॥ १६ ॥  
 अनु पूर्वोण्योक्त्या साम्राज्यस्य मश्मिम । मित्रस्य व्रता वरुणस्य दीर्घाश्रुत् ॥ १७ ॥  
 परि यो रश्मिना दिवोऽन्तान्ममे पृथिव्याः । उभे आ पश्रो रदमी महित्वा ॥ १८ ॥

ayām éka itthā puruṣaṁ caṣṭe ví viṣpátiḥ | tāsya vra-  
 tāny ānu vaṣ caramasi || 16 || ānu pūrvāṇy oktyā sāmrajyā-  
 sya saścima | mitrásya vratā vāruṇasya dīrghaśrūt || 17 ||  
 pári yó raśmína divó 'ntan mame pṛithivyāḥ | ubhé a pa-  
 prau ródasi mahitvá || 18 ||

O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, all-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divines, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (*mitra*) who measures with his rays the limits of both heaven and earth, and He is venerable (*varuṇa*) who fills both heaven and earth with his majesty. 18

उद् व्य ग॒रणे दि॒वो ज्योति॑रयंस्तु सूर्यः । अ॒ग्निर्न शु॒क्रः समि॑धान आहुतः ॥१९॥  
यचो॑ दी॒र्घप्र॑मद्व॒नीशे वाज॑स्य गोम॑नः । ई॒शे हि पि॒त्रोऽवि॑पस्य द्वाव॑ने ॥२०॥

ūd u shyā ṣaraṇé divó jyótir  
ayaṁsta sūryaḥ | agnir ná sukrāḥ samidhanā āhutaḥ ॥ 19 ॥  
vāco dīrghāprasadinaniṣe vājasya gómataḥ | iṣe hi pitvō  
'vishāśya dāvāne ॥ 20 ॥ 24 ॥

०-११ नन्म॑र्य रोद॑सी उ॒भे दु॑पा वस्तो॒स्य ब्रु॑वे । भो॒जेऽप्य॒स्माँ अ॒भ्युच्च॑रा मदा॑ ॥२१॥  
कृ॒जमु॑क्ष॒ण्यार॑यने रज॒ते ह॑र्याणे । रथ॑ यु॒क्तम॑सनाम सु॒षाम॑णि ॥२२॥

tāt sūryaṁ ródasī ubhé dośhā vāstor ūpa bruve | bho-  
jēshv asmāñ abhy ūc cara sāda ॥ 21 ॥ rījram ukshanyāyano  
rajatām hārayāṇe | rātham yuktām asanāma sushāmaṇi  
॥ 22 ॥

ता मे अ॒श्व्या॑नां ह॒रीणां॑ नि॒तोऽना॑ । उ॒तो नु॑ कृ॒त्यानां॑ नृ॒वाह॑मा ॥२३॥  
म॒दभी॑शु क॒शाव॑न्ता वि॒प्रा न॑वि॒प्रया म॑नी । म॒हो वा॑जि॒नाव॑न्ता म॒र्चास॑नम् ॥२४॥

tā me āśvyānaṁ hārīṇaṁ nitōṣana | utó ná kṛitvyā-  
nām nṛivāhasā ॥ 23 ॥ smādabhuṣta kāṣavanta vipra nāvish-  
ṭhaya matī | mahó vajīnav ārvanta sācasanam ॥ 24 ॥ 25 ॥

He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are pre-eminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24

( ८२ ) परिशिष्टं सूत्रम्

( १-१०१ ) पञ्चविंशत्युच्यमानस्य सूत्रस्य दशधा विभक्त्या आहूयन्तो यथा वा कर्तव्यः ।

( १-१०२ ) अथमात्रकानविंशत्युच्यमानस्यो ( २०-२०१ ) विंशत्यादिपञ्चाशत् सप्तदशना ।

( १-१०३, १०४-१०५ ) प्रथमादिपञ्चदशना वाविंशत्यादिपञ्चस्य चोत्तमस्य

( १६-१७ २१, २०१ ) पौनःपुन्यार्थवचनस्योक्तविशेषः

विशेषोक्तः साधनी. ( २२ ) विंशत्याश्चानुष्टुप छन्दोमः ॥

युवोरु षु ग्थं हुवे सधस्तुत्याय सृष्टिषु । अर्तुर्नदक्षा वृषणा वृषण्वम् ॥१॥  
 युवं वरं सुपाशेन महे तने नामत्या । अवोभिर्याथो वृषणा वृषण्वम् ॥२॥  
 ता वामुय हवामहे हव्येभिर्याजिनीवम् । पूर्वीरिष इषयन्तावति क्षपः ॥३॥  
 आ वां वाहिष्टो अश्विना ग्थो यानु श्रुतो नरा । उप स्तोमान्तुरस्य दर्शयः श्रिये ॥४॥  
 जुहुराणा चिदश्विना मन्यथा वृषण्वम् । युवं हि रुद्रा पर्याथो अति द्विषः ॥५॥

26.

Yuvór u shú rátham huve sadhástatyaya surishu | átur-  
 tadakshā vṛishanā vṛishanyvasu || 1 || yuvāu varo sushānne  
 mahé táne nāsatyā | ávobhir yatho vṛishanā vṛishanyvasū  
 || 2 || tá vām adyā havamabe havyébhir vajinīvasū | pūrvīr  
 ishā isháyantāv áti kshapāḥ || 3 || á vām váhishtho aśvinā  
 rátho yātu śrutó nara | ūpa stóman turasya darśathah śriyē  
 || 4 || juhurāṇā cid aśvinā manyetham vṛishanyvasū | yuvāu  
 bí rudrá pārsatho áti dvishah || 5 || २६ ||

२०) इत्या हि विश्वमानुषश्चक्षुभिः परिदीयथः । धियंजित्वा मधुवर्णा शुभस्पती ॥६॥  
 उप नो यानमश्विना गत्या विश्वपुषो महे । सधवाना सुवीर्यवन्पच्युता ॥७॥

darśā hí víśvam ānushān makshubhiḥ paridiyathah |  
 dhiyañjinvā mādhuvarṇa śubhās pāti || 6 || ūpa no yatam  
 aśvina rayā vievapuśha sahā | maghāvana suvirav āna-  
 pacyutā || 7 ||

O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanters of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7

आमे अस्य प्रतीच्य मिन्द्रनामत्या गतम् । देवा देवेभिर्गन्ध सचनस्तमा ॥८॥  
 वयं हि वां हवामह उक्षयन्तो व्यश्ववत् । समन्निभिर्य विप्राविहा गतम् ॥९॥  
 अश्विना स्थूषे स्तुहि कुविते श्रवतो हवम् । नदीयसः कूळयातः पूर्णित ॥१०॥

ā me asyā prativyām indranasatya gataṁ |  
 devā devēbhir adyā sacānastamā || 8 || vayāṁ hi vaṁ hāva-  
 mah ukshanyānto vyaśvavāt samatibhir āpa viprav ihā  
 gatam || 9 || aśvinaḥ sv ṛisho stūhi kuvīt te śravato hāvam |  
 nādīyaśaḥ kuḷayātaḥ paṇūr utā || 10 || २७ ||

११८८ वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥  
 युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः । अहरहर्वृषणा मह्यं शिक्षतम् ॥१२॥  
 यो वां यज्ञेभिरावृतोऽधिक्त्वा वधूरिव । सपर्यन्तो शुभे चक्रते अश्विना ॥१३॥  
 यो वामुरुच्यवस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मय ॥१४॥  
 अस्मभ्यं सु वृषण्वसू यानं वर्तिर्नृपाय्यम् । विश्वद्रुहेव यज्ञमूहयुर्गिरा ॥१५॥

vaiyaśvasya śrutam narotō me asyā vedatthah | sajo  
 shasa vāruṇo mitrō aryamā || 11 || yuvādatasya dhiṣṇya  
 yuvāntasya sūribhiḥ | āhar-ahar vṛiṣaṇa māhyaṁ śiksha-  
 tam || 12 || yō vām yajñēbhir āvṛitō 'dhivastra vadhūr iva  
 saparyānta śubhē cakrate aśvinā || 13 || yō vām urucyācas-  
 tamam ciketati nṛpāyyam | vartir aśvinā pari yātam as-  
 mayā || 14 || asmābhyam sū vṛiṣaṇvasū yātaṁ vartir nṛ-  
 pāyyam | viśvadrūheva yajñam mūhaya gīrā || 15 || २८ ||

O Lord of resplendence and O twin-divines, the ever-true, most accessible, come to bless this my work and worship. Come, O divine, today with other divine forces. 8

O bestowers of wealth, like an austere sage, we, desirous of our well-being, invoke you. O sagacious twin-divines, may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may repeatedly hear your invocation, and destroy the greedy persons, and their associates. 10

O leaders, listen to the son of austere devotee, and understand its purport and may the lord of light, water, and cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day by day some of that wealth, which we yearn for, which is given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him prosperous, who is intensely engaged in his duties, just as a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well knows the devotional hymns, to be enjoyed by the leaders (of rites). 14

O affluent showerers of blessings, come to our home, to listen to devotional hymns to be enjoyed by the leader of rites. You bring the sacrifice to completion by devotional praises like the fatal shafts (slaying a deer). 15

॥२६॥

वाहिष्ठो वां हवानां स्तोमो दुतो हुवन्नरा । युवाभ्यां भृत्यश्विना ॥१६॥  
 यदुदो दिवो अर्णव इषो वा मदयो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥  
 उन स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥  
 सदेतया सुकीर्त्याश्विना श्वेतया धिया । वहथे शुभ्रयावाना ॥१९॥  
 युक्त्वा हि त्वं रथासहा युवस्व पोष्या वसो ।  
 आनो वायो मधु पित्रास्माकं सवना गृहि ॥२०॥

vāhishtho vāṃ hāvanāṃ stōmo dutó huvan nara | yu-  
 vābhyam bhutv asvina || 16 || yād adó divó arṇavá ishó va  
 mādatho grihó | śratām ín no amartya || 17 || utá sya sve-  
 tayāvari vāhishthā vāṃ nadīnām | sīndhur hīraṇyavartanīḥ  
 || 18 || smād etāya sukīrtiāsvina śvetāya dhīyā | vāhethe  
 śubhrayavana || 19 || yukshvā hí tvāṃ rathasāha yuvāsva  
 pōshya vaso | ān no vāyo mādhu pītrasmākaṃ sāvanaḥ gṛhī  
 || 20 || २० ||

॥२०॥ तव वायवृतस्पते त्वष्टृर्जामातरद्वृत । अवांस्या वृणीमहे ॥२१॥  
 त्वष्टृर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं वृन्ता जनांसः ॥२२॥  
 वायो याहि शिवा दिवो वहस्वा सुस्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

tāva vayav rītaspatē tvāshṭur jāmatar adbhuta | āvaṅsy  
 ā vṛṇīmahe || 21 || tvāshṭur jāmatarāṃ vayām īśānaṃ rayā  
 īmahe | sutāvanto vayūṃ dṛvuntā jānasah || 22 || vāyo yahi  
 śivā divó vāhasva sū svāśvyam | vāhasva mahāḥ pṛithu-  
 pākshasa rāthe || 23 ||

O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (*Tvaṣṭr* = the sun, of which dawn, the *Uṣa*, is the daughter, wedded to the wind or *Vāyu*). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23

त्वां हि सुप्सरस्तमं नृषदनेषु हुमहे । आवाणं नाश्वपृष्ठं मंहना ॥२४॥  
स त्वेनो देव मनसा वायो मन्दानो अग्रियः । कृधि वाजाँ अपो धियः ॥२५॥

tvām hi supśarastanam nṛishādaneṣu  
hūmāhe | grāvāṇam nāṣvapṛiṣṭham maṇhānā || 24 || sá tvām  
no deva mānasā váyo mandāno agriyāḥ | kṛidhī vājāṁ apó  
dhīyāḥ || 25 || २० ||

( २७ ) समर्पितं वृत्तम्

( १-२५ ) इति सप्तम्यस्यास्य सप्तम्य वैषम्यतो मनुजैः । विश्वे देवा देवताः । प्रगायः  
( विषमर्षा वृद्धी, समर्षा सतो वृद्धी ) छन्दः ।

॥१॥

अ॒मि॒त्र॒क॒थे पु॒रोहि॒तो आ॒वा॒णो ब॒र्हि॒र॒ध्व॒रे ।  
ऋ॒चा या॒मि म॒रु॒तो ब्र॒ह्म॒ण॒स्प॒तिं दे॒वाँ अ॒वो व॑रे॒ण्यम् ॥१॥  
आ पु॒ष्टुं गा॒सि पृ॒थि॒र्वी व॒न॒स्प॒ती॒नु॒षा॒स॒ न॒क्त॒मोष॑धीः ।  
वि॒श्वे च॒ नो व॑स॒वो वि॒श्वे॒द॒सो धी॒नां भू॒त प्रा॒वि॒तारः ॥२॥  
प्र सू न॑ ए॒त्व॒ध्व॒रो॒ऽस्मा दे॒वेषु॑ पु॒र्व्यः ।  
आ॒दि॒त्ये॒षु प्र॑ व॒रु॒णे धृ॒त॒व्र॒ते म॒रु॒तु वि॒श्व॒मा॒नु॒षु ॥३॥

27.

Agnir ukthé puróhito grāvāṇo barbhr adhvare | ricā  
yāmi marúto bráhmaṇas pátim devāṁ ávo vareṇyam || 1 ||  
á paśum gāsi prithivīm vānaspátin ushāsā náktam ósha-  
dhīḥ | víśve ca no vasavo víśvavedaso dhīmām bhūta prā-  
vitārah || 2 || prá sú na etv adhvare 'guá devéṣu pūrvyāḥ |  
ādityéṣu prá vārune dhṛitāvrate marútsu víśvābhānau  
|| 3 ||

We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyful in your own mind, may you make our sacred efforts productive of food and drink. 25

## 27

The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3

विश्वे हि ष्मा मनवे विश्ववेदसो भुवन्वधे रिडादमः ।  
 अरिष्टिभिः पायुभिर्विश्ववेदसो यन्ता नोऽवृकं छुर्दिः ॥४॥  
 आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।  
 ऋचा गिरा मरुतो देव्यदिते सदन्ते पस्त्ये माहि ॥५॥

vīṣve hi śhma mānave viśvāvedaso bhūvan vridhē ri-  
 sādasaḥ | āriṣṭebhiḥ payūbhir viśvavedaso yāntā no 'vri-  
 kām chardih || 4 || ā no adyā samanaso gāntā viṣve sajo-  
 shasaḥ | ṛcā girā maruto devy ādite sādane pāstye mahi  
 || 5 || ॥

॥३५॥

अभि प्रिया मरुतो या वो अश्व्या हव्या मित्र प्रयाधन ।  
 आ बर्हिर्न्द्रो वरुणस्तुग नर आदित्यासः सदन्तु नः ॥६॥  
 वयं वो वृक्तवर्हिषो हितप्रयस आनुषक् ।  
 सुतसोमसो वरुण हवामहे मनुष्वदिद्धाग्नेयः ॥७॥  
 आ प्र यातु मरुतो विष्णो अश्विना प्रपन्माकीनया धिया ।  
 इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥८॥  
 वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।  
 न यद्ग्राहंसवो नू चिदन्तितो वरूधमाधर्षन्ति ॥९॥

abhi priyā maruto yā vo āśvyā havyā mitra prayā-  
 dhāna | ā barhīr indro vāruṇas turā nāra ādityāso sadantu  
 naḥ || 6 || vayāṃ vo vṛktābarhisho hitāprayasa ānuśhāk |  
 sūtāsomaso vāruṇa havamahe manushvād iddhāḡnayah || 7 ||  
 ā prā yāta maruto vīṣṇo āśvinā pūshan mākīnayā dhiyā |  
 indra ā yātu prathamāḥ sanishyūbhir vṛṣhā yó vṛtrahā  
 grīṇe || 8 || ví no devāso adruho 'chchidraṃ śarma yachhata |  
 nā yād durād vasavo nū e'd āntito vārūtham ādadhārshati  
 || 9 ||

May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9

अस्ति हि वः सजात्यं रिशादसो देवासो अस्त्यार्यम् ।  
प्र णः पूर्वसो सुविताय वोचत मक्ष मुन्नाय नव्यसे ॥१०॥

ásti hí vaḥ sajátyaṁ riṣādaso dévāso ásty ápyam |  
prá ṇaḥ pūrvasoi suvitāya vocata makṣbū munnāya nā-  
vyase || 10 || ३२ ||

॥३३॥

इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।  
उप वो विश्ववेदसो नमस्युरा असृद्यन्यामिव ॥११॥  
उदु प्य वः सविता सुप्रणीतयोऽन्धादूर्ध्वो वरेण्यः ।  
नि द्विपादुध्वतुष्पादो अविनोऽविश्रन्पतयिष्णवः ॥१२॥  
देवदेवं वोऽवसे देवदेवमभिष्टये ।  
देवदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥  
देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।  
ते नो अय ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idā hí va úpastutim`idā vāmasya bhaktāye | úpa vo  
viṣvavedaso namasyúr āi āśṛikṣby ānyām iva ! 11 || úd u  
shyá vaḥ savitā supraṇītayó`sthād ūrdhvo váreṇyaḥ | ní  
dvipādaḥ cātushpādo arthínó`viśraṇ patayishṇávaḥ || 12 ||  
devām-devam vó`vase devām-devam abhīṣṭaye | devam  
-devam huvema vájasātaye grīṇānto devyā dhiyā || 13 || devaso  
hí śhmā mánave sāmanyavo víṣve sākām sárātayaḥ | te no  
adyá té aparām tucé tú no bhāvantu varivovídaḥ || 14 ||

O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14

प्र वः शंसाम्यद्रुहः संस्थ उपस्तुतीनाम् ।  
 न तं धूर्तिर्वरुण मित्र मर्त्यं यो वो धामभ्योऽविधत् ॥१५॥  
 प्र स क्षयं तिरस्ते वि महीरिषो यो वो वराय दाशति ।  
 प्र प्रजाभिर्जायते धर्मेणस्पर्परिष्टः सर्व एधते ॥१६॥

prá vah śaṁsāmy adruhaḥ samsthá úpastutinām | ná tám  
 dbūrtír varuṇa mitra mārtyam yó vo dhāmabhyó 'vidhat  
 || 15 || prá sá ksháyam tirate ví mahír ísho yó vo várāya  
 dāṣati | prá prajābhir jāyate dhármanas pāry árishtaḥ sārva  
 edhate || 16 || ३३ ||

॥३४॥

ऋते स विन्दते युधः सुगोभिर्यात्यध्वनः  
 अर्यमा मित्रो वरुणः सरातयो यं त्रायन्ते सृजोषसः ॥१७॥  
 अज्रे चिदस्मे कृणुथा न्यञ्जनं दुर्गे चिदा सुमरणम् ।  
 एषा चिदस्मादुशतिः परो नु सास्त्रधन्ती वि नश्यतु ॥१८॥  
 यद्य मयं उद्यति प्रियक्षत्रा ऋते युध ।  
 याज्ञमृचि प्रवृधि विश्ववेदसो यद्वा मध्वंदिनि दिवः ॥१९॥  
 यद्वाभिपित्व असुरा ऋते यते हृदिभ्यम वि दाशुपे ।  
 युयं नहो वसवो विश्ववेदस उपे स्येयाम मध्व आ ॥२०॥

rité sá vindate yudháḥ sugébhīr yāty ádhvanah | ar-  
 yamā mitró várūnah sārātayo yām trāyante sṛjōshasah  
 || 17 || ájre cid asmai kṛinutbā nyāñcanam durgé cid á su-  
 saraṇām | eshá cid asmād aśāniḥ paró ná sāsredhantī ví  
 nasyatu || 18 || yád adyá sūrya udyatī priyakshatrā řitām  
 dadhá | yán nimrúci prabūdhi viśvavedaso yád vā madhyām-  
 dine diváh || 19 || yád vābbipitvé asurā řitām yaté chardír  
 yemá ví dāśúshe | vayām tad vo vasavo viśvavedasa úpa  
 stheṣāma mādhyā á || 20 ||

O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even without war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the midst of you. 20

यदुय सृ उर्दितं यन्मध्यन्दिन आनुचि ।  
 वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥  
 वयं नहः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।  
 अश्याम नदीदित्या जुह्वतो हविर्येन वस्योऽनशामहे ॥२२॥

yád adyá súra údite yán madh-  
 yámdina átúci | vāmám dhattvá mánave viṣvavedaso  
 júhvānāya pracetase || 21 || vayám tád vah samrája á vṛṇi-  
 mahe putró ná bahupáyyam | aśyāma tád ādityā júhvato  
 havír yéna vāsyo 'násāmahai || 22 || 34 ||

( २८ ) ऋग्विंशं सूक्तम्

(१-५) पञ्चम्यान्त्यं सूक्तस्य वैवस्वतो मनुर्केफिः । विषे देवा देवताः । (१-३, ५) प्रथमाऽदितुवस्य पञ्चम्या  
 ऋक्ध गायत्री, (४) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

०३५॥ ये त्रिंशति त्रयस्पुरे देयासो बृहिरासदन् । विदन्नहं द्वितासनन् ॥१॥  
 वरुणो मित्रो अर्यमा स्मद्रातिपाचो अग्रयः । पत्नीचन्तो वर्षटुताः ॥२॥  
 ते नो गोपा अपाच्यास्त उदुक्त इत्था न्यक् । पुरस्तात्सर्वया विशा ॥३॥  
 यथा वशन्ति देवास्तथेदसस्तदेपां नकिरा मिनत् । अरावा चन मर्त्यः ॥४॥

28.

Yé triṁśati trāyas paró devāso barbír āsadan | vidānu āha  
 dvitāsanan || 1 || vāruṇo mitró aryamá smādrātishāco agnāyaḥ |  
 pātnīvanto vāshaṭkṛitāḥ || 2 || té no gopá apācyās tā údak  
 tā itthā nyāk | purástāt sārveyā viśā || 3 || yāthā vāṣanti  
 devās tāthēl asat tád eśhām nákir á minat | árāvā caná  
 mártyaḥ || 4 ||

The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

## 23

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, *Vaṣat*,— 2

—be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4

सप्तानां सप्त ऋष्टयः सप्त द्युम्नान्येषाम् । सप्तो अग्निं श्रियो धिरे ॥५॥

saptānām sapta ṛiṣṭāyaḥ sapta dyumnāny  
eshām | sapto ādhi śriyo dhire || 5 || ३६ ||

( ३९ ) एकोनत्रिंशं सूक्तम्

( - १० ) दशचंस्याम्य सूक्तस्य वैधान्तो मदुर्मोषः कदम्पो हा ऋषिः । विश्वं देवा देवताः । द्विपदा विगत उन्मः ॥

३३३।

बभ्रुरेको विपुणः सुनरो युवाञ्ज्यङ्के हिरण्ययम् ।	१
योनिमेक आ संसादु द्योतनोऽन्तर्देवेषु मेधिरः ॥१॥	२
वाशीमेको विभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः ।	३
वज्रमेको विभर्ति हस्त आहितं तेन वृत्राणि जिघ्रते ॥२॥	४
तिग्ममेको विभर्ति हस्त आयुधं शुचिरुग्रो जलप्रमेपजः ।	५
पथ एकः पीपाय तस्करो यथा एष वेद निधीनाम् ॥३॥	६
त्रोण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति ।	७

29.

Babhrúr éko víshuṇaḥ sūnáro yuvāñjy āñkte biranyāyam  
|| 1 || yónim éka ā sasāda dyótano 'ntár devéshu médbhiraḥ  
|| 2 || vāśim éko bibharti hásta āyasīm antár devéshu ní-  
dhraviḥ || 3 || vājram éko bibharti hásta āhitam téna vṛi-  
trāṇi jighnate || 4 || tigmanā éko bibharti hásta āyudham  
śúcir ugró jālāśbabheshajah || 5 || pathá ékaḥ pīpāya tās-karo  
yathāni eshá veda nidhīnām || 6 || trīny éka urugāyó ví ca-  
krāme yātra devāso mādanti || 7 ||

The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

## 29

One of the divines (i.e. one of the behaviours of *manas* or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature's bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८  
 सद्यो द्वा चक्राते उपमा दिवि सन्नाज्ञा सर्पिरासुती । ९  
 अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

vibhir dvā carata ékayā  
 sahā prā pravāseva vasataḥ ॥ 8 ॥ sádo dvā cakrāte npamā  
 divi samrājā sarpirāsutī ॥ 9 ॥ ārcanta éke máhi sāma man-  
 vata téna sūryam arocayan ॥ 10 ॥ ३० ॥

( १० ) विश्वं सुतम

(१-५) षण्णवेष्ट्यास्य सुतस्य वैश्वन्तो मनुर्कपिः । विश्वे देवा देवताः । (१) प्रथमर्षौ गायत्री,

(२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयायाः वृहती, (४) चतुर्थ्यांश्चानुष्टुप् उन्तांसि ॥

॥१॥ नहि वो अस्त्वर्भको देवासो न कुमारकः । विश्वे सुतोमहान्त इत् ॥१॥  
 इति स्तुतासो असा रिसादसो ये स त्रयश्च त्रिडाच ।  
 मनोर्दिवा यज्ञियासः ॥२॥  
 ते नस्त्राघ्नं तेऽवत त उ नो अधि वोचन ।  
 मा नः पृथः पित्र्यान्मानुवादाधि दूरं नैष्ट परावतः ॥३॥  
 ये देवास इह स्यन् विश्वे वैश्वानरा उत ।  
 अस्मभ्ये शर्म सुप्रथो गवेऽश्वाय यच्छत ॥४॥

॥१॥

Nahí vo ásty arbhakó dévāso ná kumāarakáh | víṣve sa-  
 tómahānta it ॥ 1 ॥ iti stutāso asathā riṣādaso yé sthā tráyaṣ  
 ca triṇṣāc ca | mānor devā yajñiyāsaḥ | 2 ॥ té naṣ trādhvam  
 té 'vata tá n no ádhi vocata | má naḥ patháh pñtryān mā-  
 navad ádhi dūrāṃ naiṣṭha paravātaḥ ॥ 3 ॥ yé devasa ihā  
 sthāna víṣve vaiṣvanarā uta | asuábhyaṃ śārma saprátho  
 gáve 'śvāya yachata ॥ 4 ॥ ३० ॥

Two (mind and ego) with one bride (the allurement) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when woshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

### 80

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the peter-nal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4

[ अथ पञ्चमोऽनुवाकः ॥ ]

( ३१. ) एकविंशं सूक्तम्

( १८ ) अष्टादशचमस्य सूक्तस्य पंचम्यता मनुकेषि । १८ प्रथमादिचतुर्णां पद्या यत्तमानः ।

१९ पञ्चम्यादिपद्यानां दम्पती. ( १० १८ ) प्रथम्यादिपद्यानां दम्पत्यादिषो देवता ।

( १-८, ११-१३ ) प्रथम्याद्यष्टम्यामेकादश्यादित्यस्य न वायसी. ( १० १४ )

नवमीचतुर्दशयोगनुष्टुप्. ( १० ) दशम्या पाठनिष्ठम् १० १८

पञ्चदश्यादियत्तमस्याऽऽ गङ्गाद्वन्द्वीषि ॥

३ यो यजति यजता इत्सुनवच्च पचानि च । ब्रह्मेन्द्रिन्द्रस्य चाकनत् ॥१॥  
 पुरोळाशं यो अस्मै सोमं ररत आशिरंस । पादिसं शक्रो अंहसः ॥२॥  
 तस्य द्युमाँ असद्रथो देवजुतः स शशुवत् । विश्वा यन्वसमित्रिया ॥३॥  
 अस्य प्रजावती गृहेऽसंश्वन्ती दिवेदिवे । इळा धेनुमती दुहे ॥४॥  
 या दंपती समनसा सुनुत आ च धावतः । देवामो नित्ययाशिरा ॥५॥

31.

Yó yájati yájata it sunávac ca pácati ca | brahméd ín-  
 drasya cākanat || 1 || puroḷāṣam yó asmai sōmam rārata  
 āśiram | pād it tāṁ śakró aṁhasaḥ || 2 || tāsya dymuān asad  
 rātho devajūtaḥ sā śūṣvat | víśvā yanyānu amitriyā || 3 ||  
 āsya prajāvatī grīhē 'sasanti divé-dive | ilā dhenumātī duhe  
 || 4 || yā dāmpatī sámanasā sunutā á ca dhāvataḥ | dévaso  
 nityayāśira || 5 || ॐ ||

३१.६ प्रति प्राशव्यौ इतः सम्यक्त्वा बृहिराशते । न ता वार्जेषु वायतः ॥६॥  
 न देवानामपि कृतः सुमतिं न जुगुक्षतः । श्रवो बृहद्व्यासतः ॥७॥  
 पुत्रिणा ता कुमरिणा विश्वमायुर्व्यश्रुतः । उभा हिरण्यपेक्षसा ॥८॥

prati praśavyāu itaḥ samyāṁca bṛhīr aśāte | nā tā vā-  
 jeshu vayataḥ || 6 || nā devānām āpi kṛutaḥ sumatīm na ju-  
 gukshataḥ | śrāvo bṛhād vivāsatāḥ || 7 || putrīṇa tā kumā-  
 rīṇa víśvam āyur vy āśnutaḥ | ubhā hīranyapeśasa || 8 ||

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication. 2

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, —5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

वीतिहोत्रा कृाहम् दशस्यन्तामृताय कम् ।

समूधो रोमशो हन्ता देवेषु कृणुता दुर्वः ॥९॥

आ शर्म पर्वतानां वृष्णिमहे नदीनाम् । आ विष्णोः सत्त्वभुवः ॥१०॥

vitihotra kritādvasu daśasyāntāṃṣṭaya kām | sām ūdho ro  
maṣiṇ hato devēṣu kṛiṇto dūvali || 9 || ā śārma pārvatā-  
naṃ vṛiṇimāhe nadīnām | ā viṣṇoḥ sacābhūvali || 10 || १॥

११००

हेतुं पुषा रुचिर्भगः स्वस्ति सर्वधान्तमः । उरुरधो स्वस्तये ॥११॥

अस्मैतिरनुर्वणो विश्वो देवस्य मनसा । आदित्यानामनेह इत् ॥१२॥

यथो नो मित्रो अर्यमा वरेणः सन्ति गोपाः । सुगा क्रनस्य पन्थाः ॥१३॥

अग्निं वः पूर्य गिरा देवर्षिणि वसूताम् ।

सुपर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसार्धसम् ॥१४॥

मधू देववन्ता रथः शूरो वा पृत्सु कसु चित् ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयन्मनो भुवत् ॥१५॥

न यजमान रिष्यसि न सुन्वान् न देवयो ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयन्मनो भुवत् ॥१६॥

aitu puṣhā rayir bhāgaḥ svastī sarvadhātamaḥ | urūr  
ādhva svastāye || 11 || arāmatir amarvano viśvo devāsya mā-  
nasa | ādityānām anehā it || 12 || yāthā no mitrō aryamā  
vāraṇaḥ sānti gopāḥ | suga pītāsya pānthaḥ || 13 || agnīm  
vāḥ pūrvyam girā devām ūe vasūnam | saparyantaḥ puru  
priyam mitrām nā kshetrasādhasam || 14 || makṣhī devāvato  
rāthaḥ śūro va pṛtsū kṣasu cit | devānam yā it mano yā-  
jamāna iyakṣaty abhīd āyajvano bhuvat || 15 || nā yaja  
māna rishyasi nā sunvāna nā devayo | devānām yā it māno  
|| 16 ||

Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistible lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16

नकिष्टं कर्मणा नशान प्र योषन्न योषति ।  
 देवानां य इन्मनो यजमान इयंक्षत्यभीदयज्वनो भुवत् ॥१७॥  
 असदत्र सुवीर्यमुत त्यादश्वस्यम् ।  
 देवानां य इन्मनो यजमान इयंक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákishi táṃ kármanā naśan ná prá yoshan ná yo-  
 shati | devánāṃ yá in mánō — || 17 || ásad átra suvíryam  
 utá tyád asvasyāṃ | devánāṃ yá in mánō — || 18 || 40 ||

( ३२ ) द्वाविंशं सूक्तम्

( १-३० ) यिगद्वचम्याम्य मृक्तम्य काण्वो मेघानिधिरपिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ प्र कृतान्यृजीपिणः कप्त्रा इन्द्रस्य गार्धया । मदे सोमस्य वोचत ॥१॥  
 यः सृविन्दुमनर्गन्ति पिप्रु दासमेहीशुर्वम् । वर्धदुग्रो रिणन्नपः ॥२॥  
 न्यबुदस्य विष्टपै वृष्माणं बृहन्नस्तिर । कृषे तदिन्द्र पौत्यम् ॥३॥  
 प्रति श्रुताय वो धृषत्पूर्णांशं न गिरेरधि । हुवे सुशिप्रमृतये ॥४॥

32.

Prá kṛitāny ṛijishínah káṇvā indrasya gáthayā | máde  
 sómasya vocata || 1 || yáh ṣṛibindam ánarśanim píprum dā-  
 sām ahiṣūvam | vādhiḍ ugró riṇānn apáh || 2 || ny árbuda-  
 sya vištápam varshināṇam bṛihatás tira | kṛishé tád indra  
 paúṇsyam || 3 || prāti śrutāya vo dhṛishát tārṇāṣam ná gi-  
 ré r ádhi | huvé suṣiprām ūtāye || 4 ||

No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

### 32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendencies and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्शसि ॥५॥

sá gūr āśvasya ví  
vrajām mandānāḥ somyēbhyah | puram nā śūra darshasi ॥ 5 ॥ १ ॥

॥१॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुपं स्वधा गंहि ॥६॥  
वृयं घा ते अपि प्ससि स्तोतारं इन्द्र गिर्वणः । त्वं नो जित्वा सोमपाः ॥७॥  
उत नः पितुमा भर संरराणो अर्विक्षितम् । मघवन्भूरि ते वसु ॥८॥  
उत नो गोमंतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रमेमहि ॥९॥  
वृवदुक्थं हवामहे सृप्रकरस्मृतये । साधु कृष्वन्तमवसे ॥१०॥

yādi me rārāṇaḥ sutā ukthé vā dādhasa cānaḥ | ārād  
ūpa svadbā gahi ॥ 6 ॥ vayām ghā te āpi śhmasi stotāra in-  
dra girvaṇaḥ | tvām no jinva somapāḥ ॥ 7 ॥ utā naḥ pitūm  
ā bhara samraraṇo āvikshitam | māghavan bhūri te vāsu  
॥ 8 ॥ utā no gómatas kridhi hīraṇyavato aśvīnaḥ | ilābbhiḥ  
sām rabhemahi ॥ 9 ॥ bṛihāduktham havāmahe śṛiprākaraśnam  
ūtāye | sādhu kṛiṣvāntam āvase ॥ 10 ॥ २ ॥

॥११॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जरितृभ्यः पुरवसुः ॥११॥  
स नः शुक्रश्चिदा अकृद्दानवीं अन्तराभुरः । इन्द्रो विश्वाभिरूतिभिः ॥१२॥  
यो रायोऽवनिर्महान्सुपारः सुन्वतः सखा । तमिन्द्रमभि गायत ॥१३॥

yāḥ samsthé cie chatákratur ād im kṛiṇóti vṛitrahā |  
jaritribhyah purāvāsuh ॥ 11 ॥ sá naḥ śakraś cid ā śakad  
dānavān antarabharāḥ | indro viśvābhir ūtibhiḥ ॥ 12 ॥ yó  
rāyo 'vánir mahān supārāḥ sunvatāḥ sakhā | tām indram  
abhi gāyata ॥ 13 ॥

Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city. 5

If my tributes and praises delight you and you take pleasure in my laudation, come to me with your divine personality even from afar. 6

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us. 7

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words. 9

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us. 10

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers. 11

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs. 12

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation. 13

आयन्तारं महि स्थिरं पृतनासु श्रवोजितम् । भूरीशानुमोजसा ॥१४॥  
नकिरस्य शचीनां नियन्ता सूनृतानाम् । नकिर्वक्त्रा न दादिति ॥१५॥

āyantāram māhi sthirām pṛtanāsu śra-  
vojitam | bhūrer īśānam ōjasā || 14 || nākir asya śacīnām  
niyantā sūnṛtanām | nākir vaktā nā dād iti || 15 || ३ ||

॥१४॥ न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुवृताम् । न सोमो अग्रता पेपे ॥१६॥  
पन्य इदुषं गायत पन्य उक्थानि शंसत । ब्रह्मा कृणात पन्य इत् ॥१७॥  
पन्य आ नैर्दिरच्छता सहस्रा वाज्यवृतः । इन्द्रो यो यज्वनो वृधः ॥१८॥

nā nūnam brahmaṇām ṛṇam prāṣūnām asti suvatām |  
nā sómo apratā pape || 16 || pānya id ūpa gayata pānya  
ukthāni śaṁsata | brāhmā kṛṇota pānya it | 17 || pānya ā  
dardirac chata sāhasra vajy āvṛitaḥ | indro yō yajvano  
vṛidhaḥ 18

वि पू चर स्वधा अनु कृष्टिनामन्वाहुवः । इन्द्र पिब सुतानाम् ॥१९॥  
पिब स्वर्धनवानामुत यस्तुष्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

vī shū cara svadhā anu kṛiṣṭinām anv ahū-  
vaḥ | indra pība sūtānam || 19 || pība svādhainavanam uta  
yās tūgrye sāca | utāyam indra yās tāva || 20 || ४ ||

(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature's bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord; your own. 20

- ११ अतीहि मन्युषाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिब ॥२१॥  
 इहि तिस्रः परावत इहि पञ्च जनीं अति । धेना इन्द्रावचकंशत् ॥२२॥  
 सूर्यो रश्मि यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्व्यक् ॥२३॥  
 अध्वर्यवा तु हि पिञ्च सोमं वीराय क्षिप्रिणे । भरा सुतस्य पीतये ॥२४॥  
 य उद्भः फलिगं भिनन्य विस्नूँरुवास्जत । यो गोषु पक्वं धारयत् ॥२५॥

ātihi manyushāviṇaṁ sushuvānsam upārāṇe | imāṁ rātāṁ  
 sūtām piba ॥ 21 ॥ ihi tisraḥ parāvata ihi pañca jānāṁ āti | dhēnā  
 indrāvachakaśat ॥ 22 ॥ sūryo rasmīm yātha sṛjā tva yachchantu  
 me girāḥ | nīmnam āpo nā sadhryak ॥ 23 ॥ ādhvaryav ā  
 tū hi shiñcā somam vīrāya śipriṇe | bhārā sūtasya pītāye  
 ॥ 24 ॥ ya udhah phaligam bhinān nyak śudhūir avāsrījat  
 yō gōshu pakvaṁ dharīyat ॥ 25 ॥ १ ॥

- १२ अहन्वन्नमृचीषम और्णवाभर्महीशुर्वम् । हिमेनाविध्यदवुदम् ॥२६॥  
 प्र व उग्राय निष्टुरेऽषाब्धाय प्रसक्षिणे । देवत्तं ब्रह्म गायत ॥२७॥  
 यो विश्वान्प्रभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

āhan vṛitām r̥cīśhamā aurnavābhām ahīśavam | himē-  
 nāvidhyad ābhudam ॥ 26 ॥ prā va ugrāya niṣṭūrē 'śhālḥaya  
 prasakṣhiṇe | devattam brāhma gāyata ॥ 27 ॥ yō viśvāny  
 abhi vratā somasya mādē āndhasaḥ | indro devēṣu cētati  
 ॥ 28 ॥

May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstasy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28

इह त्वा सधमावा हरी हिरण्यकेस्या । वोळ्हामभि प्रयो हितम् ॥२९॥  
अर्वाञ्च त्वा पुरुन्दुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

iha tyā sadhamauya hāri hīraṇyakeśyā | voḷhām abhi  
prāyo hitām 29 | arvāñcām tva puruṣṭuta priyamēdha-  
stuta hāri | somapēyaya vakshataḥ | 30 | ॥

( ३३ ) प्रथमं सूक्तम्

(१-१९) एकोनविंशत्युच्यमान्य सूक्तस्य ऋण्वो भेज्यातिथिर्देविः । इन्द्रो देवता । (१-१५) प्रथमादि-  
पञ्चदशर्चा वृहती, (१६-१८) षोडश्यादितृचम्य गायत्री, (१९) एकोनविंशत्याध्वानुष्टुप् छन्दसि ॥

॥३॥

वयं घ त्वा सुतावंन्त आपो न वृक्तबर्हिषः । ।  
पविघ्नस्य प्रस्ववर्णेषु वृत्रहन्पि स्तोतार आसने ॥१॥  
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।  
कदा सुतं तृषाण ओक् आ गम इन्द्र स्वब्दीव वंसगः ॥२॥  
कण्वेभिश्चृष्णवा धृषद्वाजं दर्पि सहुस्त्रिणम् ।  
पिशङ्गूरुपे मघवन्विचर्षणे मक्ष गोमन्तमीमहे ॥३॥

33.

Vayam gha tva sutāvanta āpo nā vṛiktābarhiṣaḥ | pa-  
vītrasya prasravāṇeṣu vṛitrahan pāri stotāra asate || 1 ||  
svāranti tva sūtē nāro vāso nirekā ukthinaḥ | kadā sūtām tri-  
śhāṇā ōka ā gama indra svabdiva vānsagaḥ || 2 || kāṇvebhir  
dhrīṣṇav ā dhrīṣhād vājam darśi sahasrīṇam | piśāṅgarū-  
pam maghavan vicarshane makshī gōmantam īmahe || 3 ||

May those two beautiful powers, like golden-maned steeds, share rewards won by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

## 33

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of the splendid wealth of gold and matured wisdom. 3

प्राहि गायान्धसो मदु इन्द्राय मेध्यातिथे ।  
 यः संमिष्टो हयोर्यः सुते सचा वज्री रथो हिरण्ययः ॥४॥  
 यः सुपुण्यः सुदक्षिण इनो यः सुकतुर्गुणे ।  
 यः आकरः सुहस्रा यः श्रुतामेघ इन्द्रो यः पुर्भिर्दारितः ॥५॥

pāhi

gáyāndhaso māda indraya medhyātithē | yāḥ sāmmiṣṭo hā-  
 ryor yāḥ sutē sāca vajrī rātho hiraṇyāyah || 4 || yāḥ sushav-  
 yāḥ sudākṣiṇa ino yāḥ sukrātur grīṇē | yā ākarāḥ sa-  
 hāsrā yāḥ śatāmagha indro yāḥ pūrbhīd āritāḥ || 5 ||

०८४ यो वृषितो योऽवृते यो अस्ति स्मश्रुषु श्रितः ।  
 विभृतयुष्मश्चर्वनः पुरुष्टुतः कृत्वा गौरिव शक्तिनः ॥६॥  
 क ई वेद सुते सचा पिबन्तं कदयो दधे ।  
 अयं यः पुरो विभिन्त्योजसा मन्दानः शिष्यन्धसः ॥७॥  
 दाना मुगो न वारणः पुरुवा चरथं दधे ।  
 नकिंश नि यमदा सुते गमो मह्यश्चरस्योजसा ॥८॥  
 य उग्रः सन्ननिष्टतः स्थिरो रणाय संस्कृतः ।  
 यदि स्तोतुर्मघवा शृण्वद्वं नेन्द्रे योषत्या गमत ॥९॥

yó dhṛishitó yó 'vṛito yó āsti smaśrushu śritāḥ | vī-  
 | bhūtadyumnaś cyāvanāḥ puruṣṭutāḥ krātvā gaur iva śā-  
 kināḥ || 6 || kā īṃ veda sutē sācā pibantaṃ kād vāyo dadhe |  
 ayam yāḥ puro vibhināṭṭy ōjasā mandānāḥ śipry āndhasaḥ  
 || 7 || dānā mṛigo nā vāraṇaḥ purutrā carāthaṃ dadhe | nā-  
 kiśh tvā nī yamad ā sutē gamo mahānś carasy ōjasā || 8 ||  
 yā ugrāḥ sām ānīṣṭṛita sthīro rāṇāya samskrītaḥ | yādi  
 stotūr maghava śṛiṇavad dhāvam nēndro yoshaty ā gamat  
 || 9 ||

O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strongholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over-thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9

सत्यमित्था वृषेदीस वृषज्जुतिर्नोऽवृतः ।  
 वृषा ह्युम शृण्विषुपे परवति वृषो अर्वावति श्रुतः ॥१०॥

satyam āthā vṛishéd asi vṛishajūtir nō 'vritah | vṛishā  
 hy ūgra śṛiṇvishé parāvāti vṛisho arvāvāti śrutah ॥ 10 ॥ ० ॥

“० वृषणस्ते अभीशवो वृषा कशा हिरण्ययी ।  
 वृषा रथो मघवन्वृषणा हरी वृषा त्वं शतक्रतो ॥११॥  
 वृषा सोनां सुनोतु ते वृषन्नृजीपिन्ना भर ।  
 वृषा दधन्ते वृषणं नदीष्व्वा तुभ्यं स्यातर्हरीणाम् ॥१२॥  
 एन्द्र याहि पीतये मधु शविष्ठ सोम्यम् ।  
 नाथमच्छा मघवा भृण्वहिरो ब्रह्मेक्या च सुक्रतुः ॥१३॥

vṛishanas te abhīṣavo vṛishā kaśā hiraṇyāyī | vṛishā  
 rātho maghavan vṛishanā hārī vṛishā tvam śatakraṭo ॥ 11 ॥  
 vṛishā sōtā sunotu te vṛishann nṛjīpinā ā bhara | vṛishā  
 dadhanve vṛishanam nadīshv ā tūbhyam sthātar harīṇām  
 ॥ 12 ॥ éndra yāhi pītaye mādhu śaviṣṭha somyam | nāyām  
 āchā maghāvā śṛiṇāvāḥ giro brāhmokthā ca sukrātuh ॥ 13 ॥

वहेन्नु त्वा रथेष्ठामा हरयो रथयुजः ।  
 तिरश्चिदयं सर्वानानि वृत्रहन्त्येषां या शतक्रतो ॥१४॥  
 अस्माकमद्यान्तमं स्तोमं धिष्व महामह ।  
 अस्माकं ते सर्वना सन्तु शन्तमा मदीय युक्ष सोमपाः ॥१५॥

vāhantu tvā ratheshthām ā hārayo rathayújah | tirās cid  
 aryām sāvanāni vṛitrahann anyéshām ya śatakraṭo ॥ 14 ॥  
 asmākam adyāntamam stōmam dhishva mahāmaha | asmā-  
 kam te sāvanā santu śāntamā mādīya dyuksha somapāḥ  
 ॥ 15 ॥ ० ॥

Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15

१०० नहि पस्तु नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥  
 इन्द्रश्चिद्वा तदग्रधीत्त्रिधा अश्रास्यं मनः । उतो अहं कर्तुं रुधुम् ॥१७॥  
 ससीं चिद्वा मदच्युता मिथुना बहेतो रथम् । एवेद्वृष्ण उत्तरा ॥१८॥  
 अधः पश्यस्य मौपरि संतरां पादुको हर ।  
 मा ते कशप्लको दृशन्स्त्री हि ब्रह्मा वृभुर्विथ ॥१९॥

nahī śhās tāva nō māma śāstré anyāsya rānyati | yō  
 asmān virā ānayat || 16 || indraś cid gha tād abravīt striyā  
 aśāsyaṁ mānaḥ | utō āha krātum raghūm || 17 || sāptī cid  
 ghā madacyūtā mithunā bahato rātham | eved dhūr vṛishṇa  
 ūttarā || 18 || adbhāḥ paśyasva mōpāri samtarāṁ pādakaṁ  
 hara | mā te kaṣaplakau dṛiṣan strī bhī brahmā babbhūvitha  
 || 19 || १० ||

( ३४ ) अनुविशं सुगत

( १-१ ) अश्रास्यं अन्यस्य सक्तस्य ( १-१५ ) शयमादिगन्धशय वरणेन नीयति 'यः' ( १५-१८ ) पोटङ्ग  
 वितृप्तस्य चाद्विगता गतस्य वसुधैविष्य क्रयः । इन्द्रो देवता । ( १-१५ ) अश्रास्यं  
 दशार्चामनुष्टुप् । ( १६-१८ ) पोटङ्गाद्वितृप्तस्य च गायत्री छन्दसी ।

१००

एन्द्र याहि हरिभिरुप कर्ष्यस्य सुष्टुतिम् ।  
 दिवो अमुष्य शसतो दिवं यय दिवावसो ॥१॥  
 आ त्या आवा वदन्निह सोनी घोषेण यच्छतु ।  
 दिवो अमुष्य शसतो दिवं नय दिवानयो ॥२॥

34.

Éndra yāhi hāribhir ūpa kārṣvasya suṣṭutīm | divo  
 amúshya śasato divāṁ yaya divāvaso || 1 || ā tvā grāva vā-  
 dann ihā somī ghōshena yachatu | divo amúshya — || 2 ||

The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

## 84

Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2

अत्रा वि नेमिरेषामुगं न धूनुते वृकः ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥३॥  
 आ त्वा कण्वा इहावसे हवन्ते वाजसातये ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥४॥  
 दधानि ते सुतानां वृष्णे न पूर्वपाप्यम् ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥५॥

átrā ví nemír eshām úrām ná dhūnute vṛkaḥ | divó amú-  
 shya — || 3 || á tvā kanyā ihāvase hāvante vājasātaye |  
 divó amúshya — || 4 || dádhāmi te sutānām vṛṣhaṇe ná pūr-  
 vapāyyam | divó amúshya — || 5 || ॥

स्मत्पुरन्धिर्न आ गहि विश्वतोर्धीर्न ऊतये ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥६॥  
 आ नो याहि महेमते सहस्रोते शतामघ ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥७॥  
 आ त्वा होता मनुर्हितो देवत्रा वक्षदीव्यः ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥८॥  
 आ त्वा मदच्युता हरी श्येनं पक्षेर्व वक्षतः ।  
 दिवो अमुष्य शासन्तो दिवै यय दिवावसो ॥९॥

smátpurandhir na á gahi viśvátodhīr na ūtāye | divó  
 amúshya — || 6 || á no yāhi mahemate sáhasrote śatā-  
 magha | divó amúshya — || 7 || á tvā hótā mánurhito de-  
 vatrá vakshad ídyaḥ | divó amúshya — || 8 || á tvā mada-  
 cyútā hārī śyenám pakshéva vakshataḥ | divó amúshya —  
 || 9 ||

The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord, bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9

आ याँक्ष्य आ परि त्वाहा सोमस्य पीतये ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥१०॥

ā yāhy aryā ā pari tvāhā sōmasya pītāye | divó amú-  
shya — || 10 || 12 ||

१११

आ नो याँक्ष्यपश्रुत्युक्थेषु रणया इह ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥११॥  
सरूपेरा सु नो गहि संभृतेः संभृताश्वः ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥१२॥

ā no yāhy úpaśruty ukthéshu ranayā ihā | divó amú-  
shya — || 11 || sārūpair ā sú no gahi sāmblṛitaiḥ sāmhbṛi-  
tāṣvaḥ | divó amúshya — || 12 ||

आ याँहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥१३॥  
आ नो गव्यान्वन्व्या सहस्रा शर दर्दहि ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥१४॥  
आ नः सहस्रशो भरायुतानि शतानि च ।  
दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥१५॥

ā yāhi pārvatebhyaḥ sam-  
udrásyādhi viṣṭāpaḥ | divó amúshya — || 13 || ā no gāv-  
yāny āṣvyā sahasrā śūra dardṛihi | divó amúshya —  
|| 14 || ā naḥ sahasraśo bharāyútāni śatāni ca | divó amú-  
shya — || 15 ||

Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable —SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15

आ यद्विन्द्रश्च ददहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पुशुम् ॥१६॥  
 य ऋजा वार्षहसोऽरुवासो रघुष्यदः । भ्राजन्ते सूर्या इव ॥१७॥  
 पारावतस्य रातिषु इव ऋक्वाशुषु । तिष्ठ वनस्य मध्यं जा ॥१८॥

ā yād indraś ca dādvahe sahasraṃ vāsuro-  
 ciśaḥ | ōjishṭham aśvyam paśum || 16 || yā rjirā vātarañ-  
 haso 'rushāso raghuśhyādaḥ | bhrājante sūryā iva || 17 || pā-  
 rāvatasya rātiṣhu dravācākreshv āśuṣhu | tiṣṭham vāna-  
 aya mādhyā ā || 18 || 18 ||

( १५ ) पञ्चमिहं सुकृत

(१-२५) वसुषिष्ठमश्व्यपस्यास्य सुकृत्यायेकः स्यात्वाश्वः प्रायः । अश्विनी देवते । (१-२१)

अपञ्चयेकशितानुवातुपरिहृग्न्योतिः, (२२, २५) दारिणीपशुविस्त्रोः पशुः,

(२३) मयोर्विस्त्राश्च महाहृती उन्दांसि ॥

॥ १५ ॥

अग्निनेन्द्रेण वरुणेन विष्णुनादित्ये रुद्रैर्वसुभिः सचाभुवा ।  
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥  
 विश्वामिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्विभिः सचाभुवा ।  
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥  
 विश्वैर्वैस्त्रिभिरेकादशैरिहाद्विर्भुवन्निर्भुगुभिः सचाभुवा ।  
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndreṇa váruṇena víṣṇunādityai rudrair vāsubhiḥ  
 sacābhuvā | sajóśhasā ushāsā sūryeṇa ca sómam pibatam  
 aśvinā || 1 || víśvābhir dhībhír bhūvanena vājinā divā pri-  
 thivyādrībhīḥ sacābhūva | sajóśhasā ushāsā — || 2 || víśvair  
 devaís tribhír ekādaśair ihādbhír marúdbhír bhṛgubhiḥ sa-  
 cābhuvā | sajóśhasā ushāsā — || 3 ||

When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies. —<sub>16</sub>

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, — <sub>17</sub>

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. <sub>18</sub>

## 35

May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. <sub>1</sub>

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. <sub>2</sub>

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. <sub>3</sub>

जुषेथां यज्ञं वोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।

सजोषसा उपसा सूर्येण चैषं नो वोळ्हमश्विना ॥४॥

स्तोमं जुषेथां युवसेव कन्यनां विश्वेह देवौ सवनाव गच्छतम् ।

सजोषसा उपसा सूर्येण चैषं नो वोळ्हमश्विना ॥५॥

गिरीं जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।

सजोषसा उपसा सूर्येण चैषं नो वोळ्हमश्विना ॥६॥

jushéthām yajñām bō-

dhatam hāvasya me viśvehá devau sāvanaṁva gachatam ।

sajóshasā ushásā sūryeṇa césham no voļham aśvinā ॥ 4 ॥

stóman jushethām yuvaśéva kanyānām viśvehá devau sāv-

vanāva gachatam । sajóshasā ushásā sūryeṇa césham —

॥ 5 ॥ giro jushethām adhvarām jushethām viśvehá devau

sāvanaṁva gachatam । sajóshasā ushásā sūryeṇa césham —

॥ 6 ॥ १४ ॥

॥१५॥ हारिद्रवेव पतथो वनेदुप सोमं सुतं महिषेवाव गच्छथः ।

सजोषसा उपसा सूर्येण च त्रिवृतिर्णीतमश्विना ॥७॥

हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।

सजोषसा उपसा सूर्येण च त्रिवृतिर्णीतमश्विना ॥८॥

श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।

सजोषसा उपसा सूर्येण च त्रिवृतिर्णीतमश्विना ॥९॥

hāridravéva patatho vánéd ūpa sómam sutām mahishé-

vāva gachathah । sajóshasā ushásā sūryeṇa ca trīr varṭir

yātam aśvinā ॥ 7 ॥ haṁsāv iva patatho adhvaḡāv iva sómam

sutām mahishévāva gachathah । sajóshasā ushásā sūryeṇa

ca trīr — ॥ 8 ॥ syeṁāv iva patatho havyádātaye sómam

sutām mahishévāva gachathah । sajóshasā ushásā sūryeṇa

ca trīr — ॥ 9 ॥

May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 4

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 5

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 6

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above). 7

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions. 8

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions. 9

पिबंतं च तृप्णुतं च च गच्छत प्रजां च धत्तं द्रविणं च धत्तम् ।  
 सजोषसा उपसा सूर्येण चोर्जं नो धत्तमश्विना ॥१०॥  
 जयंतं च प्र स्तुतं च प्र चायंतं प्रजां च धत्तं द्रविणं च धत्तम् ।  
 सजोषसा उपसा सूर्येण चोर्जं नो धत्तमश्विना ॥११॥  
 हृतं च शत्रून्यतंतं च विविर्णः प्रजां च धत्तं द्रविणं च धत्तम् ।  
 सजोषसा उपसा सूर्येण चोर्जं नो धत्तमश्विना ॥१२॥

pibatam ca tripñutām cā ca gachatam pra-  
 jāṃ ca dhattām drāviṇam ca dhattam | sajóshasā ushásā  
 sūryeṇa cōrjam no dhattam aśvinā || 10 || jāyatam ca prā  
 stutam ca prā cāvatam prajāṃ ca dhattām drāviṇam ca  
 dhattam | sajóshasā ushásā sūryeṇa cōrjam — || 11 || hatām  
 ca śātrūn yātataṃ ca mitrīṇaḥ prajāṃ ca dhattām drāvi-  
 ṇam ca dhattam | sajóshasā ushásā sūryeṇa cōrjam —  
 || 12 || 15 ||

१३१ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।  
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥  
 अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।  
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥  
 ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।  
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mītrāvaruṇavantā utā dhārmavantā marútvantā jaritúr  
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír yātam  
 aśvinā || 13 || āṅgirasvantā utā viṣṇuvantā marútvantā jari-  
 tūr gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír  
 — || 14 || ṛibhumántā vṛishaṇā vājavantā marútvantā jaritúr  
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír —  
 || 15 ||

Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15

ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतमर्मावाः ।  
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥  
 क्षत्रं जिन्वतमुत जिन्वतं नृद्वतं रक्षांसि सेधतमर्मावाः ।  
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥  
 धेनूजिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतमर्मावाः ।  
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utà jinvatam dhīyo hatām rākshāṁsi  
 sédhatam āmivāḥ | sajóshasā ushāsā sūryeṇa ca sómam  
 sunvató aśvinā || 16 || kshatrīm jinvatam utà jinvatam  
 nṛīm hatām rākshāṁsi sédhatam āmivāḥ | sajóshasā ushāsā  
 sūryeṇa ca sómam — || 17 || dhenūr jinvatam utà jinvatam  
 viśo hatām rākshāṁsi sédhatam āmivāḥ | sajóshasā ushāsā  
 sūryeṇa ca sómam — || 18 || 16 ||

॥१७॥

अत्रेरिव शृणुतं पूर्वास्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।  
 सजोषसा उषसा सूर्येण चाश्विना तिरोऽङ्गयम् ॥१९॥  
 सर्गो इव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।  
 सजोषसा उषसा सूर्येण चाश्विना तिरोऽङ्गयम् ॥२०॥

ātrer iva śṛiṇutam pūrvyāstutim śyāvāśvasya sunvató  
 madacyutā | sajóshasā ushāsā sūryeṇa cāśvinā tiroḅhnyam  
 || 19 || sárgān iva sṛijatam suṣṭutīrūp śyāvāśvasya su-  
 nvató madacyuta | sajóshasā ushāsā sūryeṇa cāśvinā || 20 ||

May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20

रश्मीरिव यच्छतमध्वरो उप इयावाश्वस्य सुवृतो मंदच्युता ।

सजोषसा उषसा सूर्येण चाश्विना तिरोजहसम् ॥२१॥

rasmīr iva yachatam adhvarāṇi ūpa syāvāśvasya sunvatō  
madacyutā | sajōṣasā uṣasā sūryeṇa cāśvinā -- || 21 ||

अर्वामपं नि यच्छतं पिबतं सोम्यं मधुं

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२२॥

arvāṅ rātham ni yachatam pibatam somyām mādhu | ā yā-  
tam aśvinā gatam avasyūr vām abhām huve dbattām rā-  
tnāni dāśuṣhe || 22 ||

नमोवाके प्रस्थिते अध्वरे नरा विवक्षणस्य पीतये

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२३॥

namovāké prāsthite adhvaré narā vi-  
vākṣhaṇasya pītāye | ā yātam -- || 23 ||

स्वाहाकृतस्य तृप्तं सुतस्य देवावधंसः

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२४॥

svāhākṛitasya tṛim-  
patam sutāsya devāv āndhasaḥ | ā yātam -- || 24 || 17 ||

O humblers of the pride (of evil forces) , may you take control of the sacrifices of diseased devotees as one grasps the reins (of a horse) ; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24

( १९ ) ऋषिभिः सूक्तम्

(१-७) सप्तर्वन्ध्याम्य सूक्तस्याधेयः कथायाश्च कविः । इन्द्रो देवता । (१-९) धयमादिपदेषां

सङ्करी, (७) सम्मत्ताश्च महापङ्क्तिरुत्पत्तिः ॥

॥ १ ॥ अवितासि सुन्वतो वृक्तर्बर्हिषः पिब॒ सोमं॑ मदा॒य कं॑ शतक्रतो ।  
 यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उरु॒जयः॑ सम॒प्सु जिन्म॑रु॒त्वीं इन्द्र॑ सत्यते ॥१॥  
 प्रा॒च स्तो॒तारं॑ मघव॒न्नव॒ त्वां पि॒त्रा सोमं॑ मदा॒य कं॑ शतक्रतो ।  
 यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उरु॒जयः॑ सम॒प्सु जिन्म॑रु॒त्वीं इन्द्र॑ सत्यते ॥२॥

36.

Avitāsi sunvatō vṛktābarhiṣaḥ pibā sōmam mādāya  
 kām śatakrato | yām te bhāgām ādharayan viśvāḥ seha-  
 nāḥ pṛtanā urū jrayaḥ sām apsuḥ jīnmarutvān indra satpate  
 || 1 || prāva stotāraṁ maghavann āva tvām pibā sōmam  
 mādāya kām śatakrato | yām te bhāgām -- || 2 ||

ऊ॒र्जा दे॒वी अव॒स्योर्ज॑सा॒ त्वां पि॒ब॒ सोमं॑ मदा॒य कं॑ शतक्रतो ।  
 यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उरु॒जयः॑ सम॒प्सु जिन्म॑रु॒त्वीं इन्द्र॑ सत्यते ॥३॥  
 ज॒निता॑ दि॒वो ज॑निता पृथि॒व्याः पि॒ब॒ सोमं॑ मदा॒य कं॑ शतक्रतो ।  
 यं ते॑ भा॒गम॑धारयन्वि॒श्वोः से॒हानः॑ पृ॒तना॑ उरु॒जयः॑ सम॒प्सु जिन्म॑रु॒त्वीं इन्द्र॑ सत्यते ॥४॥

ūrjā de-

vān āvasy ōjasā tvām pibā sōmam mādāya kām śatakrato |  
 yām te bhāgām -- || 3 || janitā divo janitā pṛthivyāḥ pibā  
 sōmam mādāya kām śatakrato | yām te bhāgām -- || 4 ||

O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 1

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well: please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 2

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 3

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 4

जनिताश्वा॑नां जनिता ग॒वा॒मसि पि॒त्रा सोमं॑ मदा॒य कं॑ श॒तक्र॑नो ।  
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वः से॒हानः॑ पृ॒तना॑ उ॒रु॒जयः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्यते ॥५॥  
अ॒त्रीणां॑ स्तोमं॒मद्रि॑वो म॒हस्कृ॑धि पि॒त्रा सोमं॑ मदा॒य कं॑ श॒तक्र॑नो ।  
यं ते॑ भ॒गम॑धा॒रय॑न्वि॒श्वः से॒हानः॑ पृ॒तना॑ उ॒रु॒जयः॑ स॒म॒प्सु॒जिन्म॑रु॒त्वाँ इन्द्र॑ स॒त्यते ॥६॥  
इ॒यावा॑श्वस्य सु॒न्वत॑स्तथा॒ शृ॒णु यथा॑शृ॒णोर॑त्रेः क॒र्माणि॑ कृ॒ण्वतः॑ ।  
प्र त्र॒सद॑स्युमावि॒थ त्वमे॒क इ॒न्द्रा॒स्य इन्द्र॑ ब्र॒ह्मा॒णि व॒र्धय॑न् ॥७॥

janitāśvānām janitā gāvām asi pītra sōmam mādāya kām  
ṣatakrato | yām te bhāgām — || 5 || ātrīṇām stōmam adriṇo  
mahās kṛidbhi pītra sōmam mādāya kām ṣatakrato | yām te  
bhāgām — || 6 || syāvaśvasya sunvatas tāthā śṛiṇu yāthā-  
śṛiṇor ātreḥ karmāṇi kṛiṇvataḥ | prā trasādasyum āvitha  
tvām ēka in nṛishāhya indra brāhmāṇi vardhāyan || 7 || 18 ||

( ३७ ) सप्तमिर्वा सूलम्

(१-७) सप्तम्यान्त्यं सूक्तस्याग्नेयः इत्यावाश कृतिः । इन्द्रो देवता । (१) प्रपथर्षोऽभिजगती.

(१-७) क्षितीयादिपण्णाद्य महापङ्क्तिरुन्मत्सी ॥

॥ १ ॥ प्रेदं ब्रह्म वृत्रतूर्येष्वविथ प्र सुन्वतः शचीपत इन्द्र विश्वाभिरुतिभिः ।  
मार्ष्यन्दिनस्य सर्वनस्य वृत्रहजनेथ पित्रा सोमस्य वज्रिवः ॥१॥

Prédām bráhma vṛitratúryeshv āvitha prā sunvataḥ śa-  
cipata indra viśvābhīr ūtibhīḥ | mādhyamdīnasya sāvānasya  
vṛitrahann anedya pītrā sōmasya vajrivaḥ || 1 ||

You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the coqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamant will power, may you accept our prayers at the midday solemn ceremony. 1

सेहान उग्रं पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरूतिभिः ।  
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेष्ट पित्रा सोमस्य वज्रिवः ॥२॥  
 एकुराळस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः ।  
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेष्ट पित्रा सोमस्य वज्रिवः ॥३॥

sehānā ugra  
 prītanā abhī drūhaḥ śacīpata indra viśvābhir ūtibhiḥ | mā-  
 dhyam̐dinasya — ' 2 ' ekaraḥ asya bhūvanasya rājasi śacī-  
 pata indra viśvābhir ūtibhiḥ | madhyam̐dinasya — ' 3 '

सन्धावाना यवयसि त्वमेक इच्छुचीपत इन्द्र विश्वाभिरूतिभिः ।  
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेष्ट पित्रा सोमस्य वज्रिवः ॥४॥

sasthāvānā yavayasi tvām ēka ic chacīpata indra viśvābhir  
 ūtibhiḥ | mādhyam̐dinasya — ' 4 '

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरूतिभिः ।  
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेष्ट पित्रा सोमस्य वज्रिवः ॥५॥  
 क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरूतिभिः ।  
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेष्ट पित्रा सोमस्य वज्रिवः ॥६॥

kshēmasya ca prayūjaḥ  
 ca tvām īśiṣhe śacīpata indra viśvābhir ūtibhiḥ | mādhyam̐-  
 dinasya — ' 5 ' kshatrāya tvam āvasi nā tvam avitha  
 śacīpata indra viśvābhir ūtibhiḥ | mādhyam̐dinasya — ' 6 '

O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 2

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 3

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 4

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 5

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 6

इयावाश्वस्य रेभतस्तथो शृणु यथाशृणोरत्रेः कर्माणि कृष्वतः ।  
 प्र त्रसदस्युमाविधु त्वमेक इक्षुपाह्य इन्द्र क्षत्राणि वर्धयन् ॥७॥

syāvāśvasya rébhataś tāttha śṛiṇu yāthāśṛiṇor atreḥ kármāṇ  
 kṛiṇvatāḥ | prā trasádasynm āvitha tvām éka in ṛishāhy  
 índra kshatrāṇi vardhāyan ॥ 7 ॥ 19

( ३८ ) भृष्टाभिस्तं सुतम्

(१-२-३) इगर्षन्त्यास्य सुतस्याश्वयः प्रयावाश्व ऋषिः । इन्द्राग्नी देवते । गाथमी छन्दः ॥

॥२०॥ यज्ञस्य हि स्थ ऋत्विजा सखी वाजेषु कर्मेसु । इन्द्राग्नी तस्य बोधतम् ॥१॥  
 तोशासो रथयावाना वृत्रहणार्पराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥  
 इदं वा मदिरं मध्वधुक्षन्नादिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥  
 जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुनी । इन्द्राग्नी आ गतं नरा ॥४॥

38.

Yajñāsya hí sthā ṛitvījā sāsni vājeshu kármasu | in  
 drāgni tāsa bodhatam || 1 || tośāsā rathayavānā vṛitrahāṇā  
 parājitā | indrāgni tāsa bodhatam || 2 || idāṃ vām madirā  
 mādhw ādhukshaṇm ādribhīr nārah | indrāgni tāsa bodha  
 tam || 3 || juṣéthām yajñām ishtāye sutāṃ sōmam sadha  
 stutī | indrāgni ā gatam narā || 4 ||

May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

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Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4

इमा जुषेथां सर्वना येभिर्हव्यान्पृहयुः । इन्द्राग्नी आ गतं नरा ॥५॥  
 इमां गायत्रवर्तनि जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imā jushethaṃ sāvanā  
 yébhīr Pavany ubáthubh | indragñi ā gataṃ nara || 5 || imāṃ  
 gāyatrāvartaniṃ jushéthaṃ suṣṭutīm mama || indragñi ā  
 gataṃ nara || 6 || 20 ||

११३ प्रातर्यावाभिर गतं देवेभिर्जेन्यावसु । इन्द्राग्नी सोमपीतये ॥७॥  
 इत्याश्वस्य सुन्वतोऽग्नीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryāvabhir ā gataṃ devébhīr jenyāvasū | indragñi  
 sómapītaye || 7 || syāvaśvasya sunvató 'trīṇāṃ śṛiṇutam há-  
 vam | indragñi sómapītaye || 8 ||

पृथा वामह ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥  
 आहं सरस्वतीवतोरिन्द्राग्न्योरयो वृणे । याभ्यां गायत्रमृच्यते ॥१०॥

evā vām ahva ūtāye yá-  
 thābhuvanta médhirāḥ | indragñi sómapītaye || 9 || āhām  
 sárasvativator indragñyór ávo vṛiṇe | yābhyām gāyatrām  
 ricyáte || 10 || 21 ||

O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers. 7

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers. 8

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers. 9

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed. 10

॥ ३० ॥ एकौनचत्वारिंशं मन्त्र

( १ ) दशकस्यास्य मन्त्रस्य श्राव्यो नामाकः कवि । चन्द्रिका. भाष्यम् ॥ ३०२ ॥

॥ ३० ॥ अग्निर्मस्तोष्यग्निमयमग्निर्माळा यजध्वे ।  
 अग्निर्दुर्धौ अनक्तु न उभे हि विदथे कविरन्तश्चरति दत्त्वं । नभन्तामन्यके समे ॥ ३॥  
 न्यग्ने नव्यसा वचन्तुषु शंसमेषाम् ।  
 न्यराती रगच्छां विधा अर्यो अरानीगितो युच्छन्त्यामुरो नभन्तामन्यके समे ॥ २॥

39.

Agnīm astoshy ṛignmīyaṁ agnīm ilā yajādhyai | agnir  
 devān anaktu na ubhé hí vidáthe kavír antaṣ cārati dū-  
 tyāṁ nábhantām anyaké same || 1 || ny āgne nāvyaśā vā-  
 cas tanúshu śāṁsam eśhām | ny ārāti rārāṇām víśvā aryó  
 ārātīr itó yuchantv āmūro nábhantam anyaké same || 2 ||

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आमनि ।  
 स देवेषु प्र चिकिद्दि त्वं ह्यसि पूर्यः शिवो दूतो विवस्वतो नभन्तामन्यके समे ॥ ३॥  
 तत्तदुग्निर्वयो दधे यथायथा कृण्वति ।  
 ऊर्जाहुतिर्वसनां शं च योश्च मयो दधे विश्वस्यै देवहृत्यै नभन्तामन्यके समे ॥ ४॥  
 स चिकेत सहीयसाग्निभिर्वेण कर्मणा ।  
 स होता शश्वतीनां दक्षिणाभिरुभिवृत इनोति च प्रतीच्यं नभन्तामन्यके समे ॥ ५॥

āgne mānmāni túbhyaṁ kām ghṛitām ná juhva āsāni | śá  
 devéshu prá cikiddhi tvāṁ hy ási pūrvyāḥ śivó dūtó vi-  
 vāsvato nábhantām anyaké same || 3 || tát-tad agnir váyo  
 dadhe yáthā-yathā kṛipanyāti | ūrjáhutir vāsūnām śām ca  
 yós ca máyo dadhe víśvasyai deváhūtyai nábhantām anyaké  
 same || 4 || śá ciketa sáhiyasāgnis citréṇa kármaṇā | śá hótā  
 śáśvatīnām dakṣhiṇābhir abhivṛita inóti ca pratíchyām ná-  
 bhantām anyaké same || 5 || ३॥

I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of eternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5

१३० अग्निर्जाता देवानामग्निर्वेदं मर्तामर्षीच्यम् ।  
 अग्निः स द्रविणोदा अग्निर्द्वारा व्यृणुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥  
 अग्निर्देवेषु सर्वसुः स विश्वं यज्ञियास्वा ।  
 स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥  
 यो अग्निः सप्तमानुषः श्रुतो विश्वेषु सिन्धुषु ।  
 तमार्गन्म त्रिपुस्त्यं मन्थानुर्दस्युहन्तेममग्निं यज्ञेषु पुष्यं नभन्तामन्यके समे ॥८॥

agnir jātā devānām agnir veda mātānām apīcyām |  
 agnir sā draviṇodā agnir dvārā vy ṛṇute svāhuto nāvī-  
 yasā nābhantām anyaké same || 6 || agnir devéshu sāmva-  
 suḥ sā vikshú yajñiyāsv á | sā mudā kavyā purú víśvam  
 bhūmeva pushyati devó devéshu yajñīyo nābhantām anyaké  
 same || 7 || yó agnir saptāmānushaḥ śrīto víśveshu síndhu-  
 shu | tām āganma tripastyām mandhātúr dasyuhāntamam  
 agnim yajñéshu pūrvyām nābhantām anyaké same || 8 ||

अग्निर्देवि त्रिधातुन्या श्रुतिं त्रिधा कविः ।  
 स त्रींकादुर्शो इह यक्षश्च पिप्रयश्च नो विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥  
 त्वं नो अग्न आयुषु त्वं देवेषु पूज्यं वस्व एके इरज्यसि ।  
 त्वामर्षः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

agnis trīni tridhātūny ā ksheti vidātha kavir | sā trīṇr ekāda-  
 śāṇ ihā yākshac ca pipriyac ca no vipro dūtāḥ pariśhkrīto  
 nābhantām anyaké same || 9 || tvām no agna āyúshu tvām  
 devéshu pūrvya vásva éka irajyasi | tvām āpaḥ parisrútaḥ  
 pári yanti svásetavo nābhantām anyaké same || 10 || २१ ||

The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven ( $3 \times 11 = 33$ ) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10

( ४० ) सत्त्वर्षिर्वा मृतम्

( १-१२ ) दासार्चन्यास्य मृतस्य कण्ठो नाभाकः कृपिः । इन्द्राग्नी देवते । ( १. ३-११ )

प्रथमकन्तुनीयादिनाम्नाह महापर्वङ्गः, (२) द्वितीयायाः शकनी,

( १२ ) दाददयाश्च विष्णु उन्दरिति ॥

१०-४० इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम ।  
 येन इच्छा समत्स्या वीळु चित्माहिषीमह्यमिवनेव वात इन्नभन्तामन्युके समे ॥१॥  
 नहि वा वृष्यामहेऽधेन्द्रमिष्यजामहे शविष्ठं नृणां नरम् ।  
 स नः कदा विद्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्युके समे ॥२॥  
 ना हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।  
 ता उ कवित्वना कवी पृच्छयमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्युके समे ॥३॥  
 अभ्यर्चं नभाकुवदिन्द्राग्नी यजसा गिरा ।  
 ययोर्विश्वमिदं जगद्वियं योः पृथिवी महुः पस्थं विभूतो वसु नभन्तामन्युके समे ॥४॥  
 प्र ब्रह्माणं नभाकुवदिन्द्राग्निभ्यामिरज्यत ।  
 या सप्तवृक्षमणवं जिह्वारमपोरुत इन्द्र ईशान ओजसा नभन्तामन्युके समे ॥५॥

40.

Indrāgni yuvam su nah sāhantā dāsatho rayim | yēna  
 dṛiḥā samātsv ā vīḷu cit sābhishīmāhy agnir vāneva vāta  
 in nābhantām anyaké same || 1 || nahí vām vavriyāmahé  
 'théndram id yajāmahe śavishṭham nriṇām nāram | sá nah  
 kadā cid árvatā gāmad ā vājasātaye gāmad ā medhāsā-  
 taye nābhantām anyaké same || 2 || tā hí mādhyau bhārā-  
 nām indrāgni adhikshitāh | tā u kavitvanā kaví prichyā-  
 mánā sakhiyaté sām dhītām aśnutam narā nābhantām an-  
 yaké same || 3 || abhy āra nabhākavād indrāgni yajāsā  
 girā | yáyor vśvam idām jāgad iyām dyaūh prithiví mahy  
 ūpāsthe bibhṛitó vasu nābhantām anyaké same || 4 || prā  
 brāhmāṇi nabhākavād indrāgnibhyām irajyata | yā saptā-  
 budhnam arṇavām jihvāhāram aporutā indra īśāna ójasā  
 nābhantām anyaké same || 5 ||

O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish. <sub>1</sub>

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish. <sub>2</sub>

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish. <sub>3</sub>

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish. <sub>4</sub>

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of resplendence is master by His supreme authority. May all our adversities vanish. <sub>5</sub>

अपि वृश्च पुराणवद्वननेरिव गुप्पितमोजो दासस्य दम्भय ।  
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

āpi vṛiṣca puraṇavād vṛatā-  
ter iva guṣṭhitām ōjo dasasya dambhaya | vayāṃ tād asya  
sambhṛitam vāsv indreṇa vi bhajemahi nābhantām anyaké  
same || 6 || ३

॥२५॥ यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।  
अस्माकेभिर्नृभिर्वयं सास्रह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥  
या नु श्वेतावयो दिव उच्चरांत उप द्युभिः ।  
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुषतां नभन्तामन्यके समे ॥८॥  
पूर्वीष्टं इन्द्रोपमातयः पूर्वीकृत प्रशस्तयः सूनो हिव्स्य हरिवः ।  
वस्यो वीरस्यापृचो या नु सार्धन्त नो धियो नभन्तामन्यके समे ॥९॥  
नं क्षिप्तिता सुवृक्तिभिस्त्वेषं सत्वानमृगियम् ।  
उतो नु चिय ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

yād indragñi jānā ime vihvāyante tānā girā | asmāke-  
bhīr nṛībhir vayāṃ sāsaḥyāma pṛitanyatō vanuyāma va-  
nuṣhyatō nābhantām anyaké same || 7 || yā nū śvetāv avō  
divā uccārāta ūpa dyūbhiḥ | indragñyōr ānu vṛatām ūhānā  
yanti sindhavo yāu sim bandhād ānuṣcatām nābhantām  
anyaké same || 8 || pūrvīṣṭa ta indrōpamātayaḥ pūrvīr utā  
prāśastayaḥ sūno hinvāsyā harivaḥ | vāsvo vīrāsyāpṛico yā  
nū sādhaṇta no dhīyo nābhantām anyaké same || 9 || tāṃ  
śiṣṭitā suvṛiktibhis tveshāṇi sātvanam ṛigmyam | utō nū cid  
yā ōjasā śiṣṭnasyāṇḍāni bhēdati jēṣhat svārvatīr apō nā-  
bhantām anyaké same || 10 ||

O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i. e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10

तं शिषिता स्वध्वरं सत्यं सत्त्वानमुत्तियम् ।  
 उत्तोनुत्तिय ओहत आण्डा शुष्णस्य भेदत्यजैः सर्वनीरपो नभन्तामन्यके समे ॥११॥  
 एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातुवदङ्गिरस्वदवाचि ।  
 त्रिधातुना शर्मणा पातमुस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tām śiṣitā svadhvarāṁ satyāṁ  
 sātvanāṁ ritvīyaṁ | utó nú cid yá óhata āṇḍā śuṣṇasya  
 bhédaty ájaiḥ svārvatīr apó nábhantām anyaké same || 11 ||  
 evéन्द्रāgnibhyāṁ pitṛivaṇ nāviyo mandhātṛivád āṅgirasvād  
 avāci | tridhātunā śārmanā pātam asmān vayāṁ syāma pá-  
 tayo rayīṇām || 12 || २३ ||

May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies. May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12



# NOTES

Book 8  
Hymns 1-40

अष्टं मंडलम्  
सूक्तानि १-४०



## NOTE OF RGVEDA NO. 8

### Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. *Ma cid anyat vi samsata*, मा चिद् अन्यत् वि संसत, do not praise any other; this phrase is quoted by Yaska (Nir.VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रत्यक्षकृता. स्तोतारो भवन्ति, परोक्षकृतानि स्वोक्तव्यानि).

2. *Ubbayavinam*, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्य पार्थिव स्रज्जनेभ्यश्च विघघनेभ्योऽपेतम्; or स्यादवर-जंगमरूपेण द्वित्रकारेण रक्षितव्येभ्योऽपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टुभिश्चोपेतम्—*Sayana*); doer of both (हिसानृणंसाम्याम्—*Venkata*).

*Ubbayamkaram*, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयो कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. *Satamagha*, O opulent; (शतामय बहुधन—*Venkata*; बहुधनेन्द्र—*Sayana*).

*Sataya*, for a large price (शताय बहुनामैतत्; अवरिमिताय धनाय—*Sayana*).

7. *Puramdara*, पुरमज्जर, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. *Dasagvinah satino ye sahasrinah*, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of

ten leagues, and are numbered by hundreds and thousands (दशग्विनः शतशो वे सहस्रिणः दशदिशंश्चायुक्ताः—*Venkata*; दशग्विनः दशयोत्रनगामिनः ; शतशः शतसंख्याकाः सहस्रिणः सहस्रसंख्याकाः सन्ति—*Sayana*).

10. *Cayatra-vepasaṃ*, of excellent speed; of excellent motion (पायत्रवेपसं प्रशस्त्य वेपसम्—*Sayana*; पायत्रं साम यस्या घेनोर्वेगमुत्पादयति—*Venkata*; i. e. having the form or 'beauty of the *Gayatri*, being the *Gayatri* personified.

*Anyam isam urudharam*, as another form, the vast dropping desirable (rain) (अन्यां उगतविससर्पा उरुधारां बहुदृक् धारां इयं एषणीयां वृष्टिम्—*Sayana*); also अन्यां may mean unparalleled (अदृष्टपूर्वम्—*Wilson*).

11. *Vanku*, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (वङ्कु वक्रगामिनौ—*Sayana*; वङ्कुवरी वाश्वौ—*Venkata*).

*Arjuneyam Kutsam*, the soul, the child of Nature—*Arjuni's* son, the *Kutsa* seer (आर्जुनेयं अर्जुन्वाः पुत्रं, कृत्स्नं ऋषिम्—*Sayana*). For *Arjuneyam*, See

आर्जुनेयम्—I.112.23; IV.26.1; VIII.1.11.

आर्जुनेषाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्वोः—X.85.13. (in *Arjunis*, two asterisms in lunar mansions; the same as *Phalgunis*).

In the *R̥gveda*, *Arjuneya* occurs as the patronymic of *Kautsa* (*Macdonell* and *Keith*).

*Satakratuh*, Lord of hundred self-less tasks or deeds (one who

is selfless in cent per cent actions)

**Etasam**, see I.54.6, 61.15, IV.17.14; 30.6; VIII.I II: 6.38. 50.9; IX.63.8 and other references.

**Etasa**, एतस, is in the *Kausitaki Brahmana* (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasyanas, the descendants of Etasa, are declared to be the worst of the Bhr̥gus. See also the *Aitareya Brahmana* (VI.33).

However, in the *Rgveda*, Etasa seems merely to designate the horse of the Sun. (नेषादि वृषधुवताश्चयन्तम्—*Daya*, on I.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (*Wilson*). (See also Nigh. I.14, एतस=सस्य=horse).

**13. Arannah-iva**, like the abject; like the one cast down. (अरणा इव अरमणा इति इव—*Sayana*; अरमणा इव—*Venkata*).

**Prajahitani**, neglected (प्रजाहितानि इतरेण विहितानि—*Venkata*; प्रक्षीणानि; one without branches, शाखादिभिरिवृक्तानि—*Sayana*).

**15. Pavitram**, the filters (पवित्रं पवनसाधनं दशापवित्रम्—*Sayana*); an appliance for purification.

**Tirah**, placed inclined (तिरः तिर्यग्बन्धितं—*Sayana*).

**16. Sadha-stutim**; collected laudation; the laudation made by him along with many other priests (सधस्तुतिं कथंश्रुतिबन्धः सहक्रियमाणां स्तुतिम्—*Sayana*).

**Upastutib**, the subsidiary praise; or merely, praise (उपस्तुतिः स्तोत्रम्

—*Sayana*).

18. *Sukrato*, O *Sukratu*!—a name of *Indra*, O *Indra* (similar to *Satakratu*).

20. *Galdaya*, गल्दया—“May we, always beseeching with our hymns, songs, praises, and the straining of the Soma, not make thee angry like a wild beast at the time when Soma is pressed; for who has not besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा घमनीनां भवन्ति गल्मनास्तु धीयते).

See for गल्दा—*Rv.*I.15.1; *VIII.*92.22.

मा त्वा विशन्तिवन्द्व मा गल्दा घमनीनाम्—Let the Soma-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नामा विशन्तीत्येते भवतः । आगच्छन्ना घमनीनामित्यर्थः).

The word *Galda* does not occur anywhere else in the *Rgveda*, besides *VIII.*1.20.

We have in the *Manava Śrauta Sūtra* :

मा मा विशन्तिवन्द्व मा गल्दा घमनीनाम् ।  
रतेन मे रसं पुनः शजिनो मे यज्जं बहानि ॥ (*I.*7.2.18).

“May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice.”

*Galdaya*, with the effusion of the Soma (गल्दया गात्रनेनासावधेन—*Sayana*).

Compare: आशिष कसशं भस्मा त्वा विशन्तिवन्द्वः — *Yv.* *VIII.*42. ; इन्द्र मोमं पिब

नृदुनाऽऽस्ता विसन्तिन्दवः —Rv.I.15.1. ; या स्वा विसन्तिन्दवः समुद्रमिव तिग्मवः —Rv.VIII.92.22. (Nir.VI.24).

26. *Purvapa-iva*, पूर्वपा.इव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वेभ्यो देवेभ्यः प्रथममावीतम् पिबतीति पूर्वपा वायुः —*Sayana*).

See *Aitareya Brahman* also II.25.

28. *Dvita havyah*, in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैतमन्तरिक्षमध्ये मार्गं दूयवकुर्वन्—*Venkata*; द्विता द्विषा द्विविधं: स्तोत्रुषियंष्टुमिष्य—*Sayana*).

29. *Api-sarvare*, during the night also (अपि शर्वरे शर्वरो रात्रिमपिगतः कासः अपिशर्वरः —*Sayana*; but according to *Venkata*, at the junction of night and day, अपि शर्वरे शर्वरो यत्ना संयमे अपि शर्वरे रात्रिमुखे सायम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

*Prapitve*, at the close of the day; i. e. evening (अपित्वे अपित्वं प्राप्ति. —*Venkata*, अपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि मदीयाः स्तोमास्त्यामानर्तयन्तु—*Sayana*).

For *prapitve*, see:

अपित्वम्—II.53.24; V.31.7.

अपित्वाम्—X.73.2.

अपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.1.29; 4.3.

Similar to this word, we have *Abhīptve* I.126.3; IV.34.5, V.76.2;

VIII.4.21 etc. (also अमिऽपित्वम्, अमिऽपित्वे, अमिऽपित्वे, अमिऽपित्वे) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपपयम्—*Daya*. ; अमिऽपित्वं शाप्तम्—IV.16.1; प्राप्पम् VII.18.9; अमिऽपित्वे सर्वतः शाप्तोः अमोष्ट शाप्तो—IV.35.6; अमिमृष्य गमने—IV.33.34 ).

30. *Medhyatithi*, O *Medhyatithi*, O the venerable guest, (मेध्याः सङ्गमनीया. वसिष्ठा प्रतिपद्यो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्याऽप्रतिपिः—I.36.10; 11.

मेध्याऽप्रतिपिम्—I.36.17; VIII.2.40; 49.9.

मेध्याऽप्रतिपे—VIII.1.30; 33.4.

मेध्याऽप्रतिपेः—IX.43.4.

मेध्याऽप्रतिपि—VIII.51.1.

31. *Yadvah*, seers amongst men (from *Yadu*, यदु, a synonym of man—Nigh—II.3). (यादः यदुवंशोद्भवः। यद्वा। यदवो मनुष्याः, तेषु प्रसिद्धः—*Sayana*).

32. *Saha tvaca hiranyaya*, as if in the golden leather case, or in golden purse (सहत्वचा हिरण्यया कथयया मुक्तः—*Venkata*; हिरण्यया हिरण्यया त्वचा चर्मपास्तरणेन सह सहितानि—*Sayana*).

*Asangasya*, of the liberal giver (of the unattached); of *Asanga*, a person according to *Sayana*). The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the *Rgveda*.

According to the *Sankhayana Srauta Sutra* (XVI.11.17), *Asanga* was a woman, but became a man. *Sayana* also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression

*sasvati nari*, शसवती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. *Pla-yogish*, प्लायोगिः, is the patronymic name of Asange in the R̥gveda (मधप्तायोगिरतिदासत् मन्वान् मासङ्गः —VIII.1.33) (The word *playogish* does not occur anywhere else in the R̥gveda).

*Dasabhih-Sahasraih*, cattle ten times thousand (10×1000) in number (दशभिः दशगुणितः सहस्रैः सहस्रशतपाकैर्गवादिभिः —*Sayana*).

34. *Sasvati nari*, शसवती नारी, *Sasvati*, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—*Wilson*).

*Sayana* conjectures a myth; *Asanga*, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife *Sasvati* underwent severe penances, as a result of which *Asanga* recovered his manhood.

*Purastat*, on the front side (पुरस्तात् पूर्वभागे दृष्टदेने).

*Sthuram*, स्फुरं, the male organ appeared (स्फुरं स्थूलं पृथक्त्वं पुंभ्यश्चान्नं मनुददुषे मनुदुषधते—*Sayana*).

## Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. *Indrah it somapah*, Indra alone is worthy of our devotion (सोमपाः). All our reverential and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is *sutapak*, सुतपाः. In rituals, He alone is to be presented with the entire oblation, the other gods and

men, sharing only a part of it.

(एकः एवं इन्द्रः शोमपाः , इन्द्र. सुतपाः , सर्वस्याभिगन्ता, देवान् मनुष्यान् च शन्तः वसंतानः—*Venkata*).

*Mrgam na vrah mrgayante*, as hunters seek game (so panegyrics seek thee, मृगं न वा मृगयन्ते । मृगमिव ब्राह्म्याः प्रैषाः —*Nir.V.3*); Durga explains *praisah*, प्रैषाः , as panegyrics addressed to thee, and *vrah*, वाः , as greedy persons.

For *Vrah*, वाः see I.124.8; 126.5; IV.1.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(वाः या वृणोति—*Daya*; also ः वृजन्तिहे; अथ व्रज ब्राह्मोर्नाहुसकादीणादिको प्रत्ययः । वा इति पदानाम—*Nigh.IV.2*,—*Daya* on I.126.5; *Vratasah*, व्रातासः प्रतेद् उत्थावत्प्रेषु भवाः —*Daya*).

8. *Trayah Kosasah*, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) श्लोककलश, *drona kalasa*, (ii) पूतघृद्, *putabhrt*, and (iii) आधवनीय, *adhavaniya* (तयः कोलासः श्लोककलशः आधवनीयः पूतघृदिति त्रयः कोलास्योत्पत्ति—*Venkata*).

*Tisrah camvab*, the three ladles, used in the three *savanas* (विश्वः त्रिविधाः सवन वये वर्तमानाः चन्द्रः —*Sayana*).

12. *Durmadaso na Surayam*, like the ebriety caused by *sura* or wine (*Wilson*); like bad intoxications, wine being drunk. See *Nir.I.4*: Like hard drinkers of wine, the particle *na*, न, is used in the sense of comparison.

*Udharna nagnah jarante*, the praisers praise like an udder; *nagna*

means *naked*, but here it means a *praiser* (श्रोतृ) who does not neglect or abandon the verses of the Veda (ग्राह्यं न जहतीति नन्वा. स्तोत्रारः), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III, 29, one of the *uttaranamani* Here the particle *na*, न, is used in the sense of negation ).

20. *Mo su adya duh-hanavan sayam karat*, let not Indra, the insuperable (दुःहन्वाण्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुर्हणावान् परे. दुःसह हननं दुर्हणम् । तद्वान् इन्द्रः].

*Jamata*, the son-in-law (जामाता, जायत इति जा मयत्यम् । तस्य निर्माता इहितिः पतिः, i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

*Asrirah iva jamata*, like an unlucky or unworthy son-in-law (मयीर इव न श्रोद् प्रभोः । तदस्यास्तीत्यधीरः । मत्वर्थीवो रः । गुणैर्विहीनः कुत्सितो जामाता सकृदाह्वयमानोऽप्यासायकानं विलम्बते, तद्वत्, त्वं कालविलम्बं मा कृषा इत्यर्थः —*Sayana*).

23. *Naryaya*, नययि, friend of mankind.

25. *Viraya Suraya*, वीराय शूराय, for the brave and conqueror.

28. *Siprio*, शिप्रिन्, handsome-chinned, charming in appearance.

*Risivala*, ऋषिजः ; foremost sage or seer; honoured of sages.

*Sacivah*, सचीवः ; full of divine wisdom; doer of great deeds.

34. *Esah etani cakara visva*, has made all these (beings etc.); or has performed all these exploits, the slaying of Vrtra etc.

35. *Ratham gavyantam*, desirous of cattle (प्रभर्ता रथं वा इच्छन्तं घनेन

रथं गेभिः पूरयति घनत्वादपि शत्रोः—*Venkata* (*ratham* means *ramhanam* or desirous, इच्छन्, गन्तुं वा इच्छन्म्—*Sayana*). Here *ratham* does not mean a chariot.

**Rathab,** is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रथो रंहतेर्गतिकर्मणः । स्थिरत्वेर्वा ह्याद् विपरीतस्य । रममाणोऽस्मिंस्तिष्ठतीति वा । रथत्वेर्वा, रसत्वेर्वा—*Nir.* IX.II).

**37. Sonaih satyamadva,** Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

**Priya-medhab,** प्रियमेघाः ; performers of auspicious work; the descendants of Priyamedha (प्रियमेघस्य पुत्राः—*Venkata*); persons with pleasing wisdom (प्रिया मेघा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रबोधा मेघा बुद्धियस्य—*Daya*.).

In historical references, Priyamedha is the name of a seer; but no hymn of the Rgveda is associated with this seer. His descendants are named as *Praiyamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, चात्रेय उदमय, in the *Altareya Brahmana* (VIII.22). They appear in the *Kathaka Samhita* (VI.I), and the *Maitrayani Samhita* (I.8.7) as priests who knew all sacrificial lore. In the *Gopatha Brahmana*, they are called Bharadvajas and in the *Taittiriya Brahmana*, three Praiyamedhas are referred to (II.I.9.1). For references, see:

प्रियमेघः—I.39.9

प्रियमेघम्—VIII.5.25

प्रियमेघवत्—I 45.3

प्रियश्नेषस्तुता—VIII.6.45; 32.30.

प्रियश्नेषाः —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियश्नेषाः —VIII.2.37. (vocative).

प्रियश्नेषासुः —VIII.3.16; 69.8; 18.

प्रियश्नेषैः —VIII.4.20.

Most of these references are of Book VIII of the R̥gveda.

40. Medhyatithim, मेध्यमतिथिम्, the venerable guest.

41. Siksa, शिखा, liberal giver.

Vibhindeh, विभिन्दोः हति विजिभन्धो (voc.) vanquisher of enmity.

Catvari ayata, चत्वारि यप्ता, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टा सहस्रा, eight thousand.

### Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. R̥bhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhrgavah, to the celebrated priests; the dispellers of ignor-

ance with their knowledge (विद्ययाऽविद्यायां भर्जना निवारका विद्वत्सो जना — *Daya*. ; भृगव इति पदानाम्, Nigh.V.5; अविद्याऽधर्मनाशनशीला दुःखभर्जका वा विद्वत्प्रज्ञा , the knower of the science of yajnas, यज्ञविद्यावेत्तार ; the learned, See Nigh V.5, where *Bhrgava* is one of the *padas* (पदानि) See Nir IV.23; XI.18,19; for *Bhrgu* III.17; IV.23; XI.19. [अचिपु भृगुः स्रजभूवः भृगुर्भुज्यमानो न दहे, i. e. Bhrgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhrgus are associated with Atharvanas (अथर्वानो भृगवः सोम्याः सोमसम्पादिनः — Nir, XI.19 on Rv.X.14.6]. Also see:

भृगवः —I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2; VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9; 92.10; 122.5.

भृगवे —I.60.1; VIII.3.9.

भृगुभिः —VIII.35.3.

भृगुश्म्यः —III.5.10.

भृगुऽवत् —VIII.43.13.

भृगुणाम् —III.2.4.

**Praskanvam**—man of creative genius. Also see:

प्रस्कण्वम् —VIII.3.9; 51.2.

प्रस्कण्वस्य —I.446; 45.3.

प्रस्कणवाय —VIII.54.8.

The son of Kanva (प्रस्कण्वः कण्वस्य पुत्रः , कण्वप्रभवोऽयथाशास्त्रम् , Nir.III.17).

**Kanvab**, man of wisdom (कण्व भेषाविनाम—Nigh.III.15).

**12. Pauram**, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—*Sayana*.).

**Rusamam**, रुसामम्, a skilled person; a destroyer of cruel and wicked.

**Syavakam**, श्यावकम्, men engaged in welfare work.

**Krpam**, कृपम्, kind-hearted one.

According to *Sayana*, all the three words, *Rusamam*, *Syavakam* and *Krpam*, stand for three *Rajarsis*; royal seers of these names.

**Rusamam**, रुसमम्—VIII.3.12;

रुसमाः—V.30.12;

रुसमानाम्—V.30.14, and

रुसमासः—V.30.13.

(रुसमानां हिंसक मंत्रीणाम् ; रुसमाः ये रुसान् हिंसकान् निम्बन्ति ते; हिंसक-हिंसकजनाः, the destroyers of those who cause injury—*Daya*.).

**Syavakam**, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

**Krpam**, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of Indra along with *Rusama* and *Syavaka*.

16. *Kanvab-iva bhrgavah Suryah-iva visva*, Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, a. the sun pervades the universe by his rays (भृगवः भृगुकुल जाता भृगवकुल जाताः इत्यथा सूर्यः इव च विश्वम्—*Venkata*).

17. *Rsvebhih*, with your other attending charming bounties (सृष्टेभ्यः दत्तैर्नोयैः सत्यैर्देवैः सह—*Venkata*). Probably it refers to Maruts ऋष्वै. दत्तैर्नोयैर्मरुद्भिः —*Sayana*).

*Paravatah*, from a distant place, i.e. from the heaven (परावत इरुनामेवत् । कूरे वर्तमानाद्युक्तोक्तात्—*Sayana*).

18. *Karavah*, the praisers (कारवः स्तोतारः —*Venkata*).

*Girvanah*, O worthy of praises (गिर्वणः गोभिवर्धनीय! —*Venkata*).

*Venah na*, like the one eagerly desirous, listening with attention (वेनः न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also यतिकर्मा, ever प्रयत्निकर्मा । यथा कान्तो जाताभिलाषः पुरुषः कामयितव्यमैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For *vedati*, वेनति, Nigh.II.6; 14; III.14.

*Ahni*, darkness, nescience, the one which ought to be dispelled or destroyed (महि साहननशीलं वृत्तम्—*Sayana*).

*Niti-adhamah*, come out, emerge out (निः प्रथमः निरगमयः । प्रथमिर्गति कर्मा—*Sayana*; प्रचैतिरुर्मा—Nigh.III.14).

21. *Pakasthama Kaurayanah*, पाकस्थामा कौरवाणः, the Soul, stationary and yet traversing; according to Sayana, the name of a king son of Kurayana. Macdonell and Keith, while speaking of *Kurus* write: In the Rgveda, the Kurus do not appear under that name as a people. But mention is made of a prince *Kuru Gravana* (X.33.4), "the glory of the Kurus", and of a *Pakasthama Kaurayana* (VIII.3.21)"

Ludwig suggests, that he may have been a king of *Anu*.

### Hymn-4

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. *Anave turvase*, For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (मनोः पुत्र आनवः, दुर्बले च—*Venkata*; मनुनामिराज, तत्त्वबुद्धेराजर्षा, for the two sons of Anu —*Sayana*; दुर्बले एतत्संज्ञे च राजनि नृपूतः —*Sayana*).

*Nr-sutab*, incited by man (नृपूतः नृभिस्तदीयैः स्तोतृभिः प्रेरितः —*Sayana*).

*Sima*, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति चे श्रेष्ठमाचक्षते, इति भाष्यस्यैवकम्—*Sayana*); here, a title of Indra.

2. *Rume*, *rusame*, *Syavake*, *Kṛpe*, *madayase saca*, exhilarated in the society Ruma, Rusama, Syavaka and Kṛpa. Ruma is the name of a king according to Sayana.

*Ruma*, रुम, timid; not mentioned anywhere else in the R̥gveda.

<i>Rusama</i> , रुसाम, brave	} See notes on VIII.3.12.
<i>Syavaka</i> , स्यावक, vicious	
<i>Kṛpa</i> , कृप, kind	

3. *Prapitve*, arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे प्रभीक इत्याकन्त्य । प्रपित्वे प्राप्ते, प्रभीके अभ्यक्ते—Nir.III.20).

See also VIII.1.29 for *prapitve*.

*Aplive*, affinity (आपित्वे बन्धुत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वमन्नं आपित्वे

प्रपित्ये च प्रातरुच सायं च भस्माकं तूर्णं प्रागच्छ—*Venkata*).

7. *Turvasam*, तुर्वचम्, to the physically strong person.

*Yadum*, यदम्, to the assiduous worker. Also see.V.31.8.

10. *Rsyah*, a deer; an animal (ऋष्यो न ऋष्याक्ये मृग इव—*Sayana*).

13. *Adhi bradhnasya adrayah*, placed upon their bases; placed upon the root or base (अधिब्रध्नस्य अद्रयः —महतः इन्द्रस्य प्रावाणः —*Venkata*; ब्रध्नस्य मूलस्याभिपवायं चर्मणि स्थापितस्योपराध्यस्य विस्तृतस्याङ्गनः अग्नि उपरि अद्रय अन्ये बाधानश्चतसृषु दिक्षु वर्तमानाः —*Sayana*, i. e. it refers to a broad slab placed upon a skin, and called *upara*).

14. *Adhvarasriyah*, glorious through sacrifice or yajna (अध्वरधिय यज्ञे भयन्तः —*Venkata*; अध्वरं यज्ञं सेवमानाः, or sacrifice-haunting—*Sayana*).

*Saptayah*, the fast-moving horses (सप्तयः सर्पजघ्नीना अन्येऽपि त्वदीया भस्वा —*Sayana*).

*Bradhnam*, mid-space (ब्रध्नं भन्तरिक्षम्—*Sayana*).

*Vavata*, traversing repeatedly (वावाता गगनघोषो—*Venkata*; पुनर्पुन गच्छन्तो—*Sayana*).

*Vrsana hari*, a pair of vigorous horses (वृषणा वृषणी सेवतारौ हरी हरज-घ्नीवावर्तौ—*Sayana*).

16. *Sam nah sisibi bhurijoh-iva ksuram*, like arazor (क्षुरं), placed as it were (संनिधीहि) in the two arms (भुरिजोः इव) of a barber (नः यस्मान् संनिधीहि सम्यक् निश्य तीक्ष्णद्वयोन् कुह । भुरिजोरिव । बाह्वनमैतत् । नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. *Divistisu*, Sacred rites which lead to heaven (दिविष्टिषु दिव एवधेयम्).

Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here *Sthuru* (abundant) is so-called because it becomes great having been collected in all measures (स्थूरः समाम्भितमासो महान् भवति); *Anu* (अनु) i. e. minute, means something which is not abundant (अनुरन् स्वधीयांसम्—Nir.VI.22).

*Kurunga*, this was the name of a King, so called because he attacked the tribe of *Kurus*, or because he attacked the dynasties (of his enemies), *Kuru* is derived from the root *Kṛt* (कृत्), to cut. The word *Krura* (क्रूर), cruel, also belongs to the same root (कुर्वन्तो राजा धमूव । कुरुगमनाद्वा । कुहः कुन्तते । क्रूरमित्यप्यस्य भवति—Nir.VI.22).

20. *Kanvasya*, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —Venkata; कण्वपुत्रस्य —Sayana).

*Devatithi Kanva*, देवातिथि काण्व, is mentioned in the *Pancavimsa Brahmana* (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. *Devatithi* is the Rsi or seer of the present hymn. (VIII.4).

*Priyamedhah*, by lovers of sacred ceremonies (by *Priyamedha*, a seer—*Sayana*). See I.139.9; also our notes on VIII.2.37.

## Hymn-5

9. *Vipathah sataye sitam*—And close the path (against aggression) upon our gains; alternative translation is : open or show to us the paths of profit (*vi* reverses the sense of *sitam*) (यपः तदुपायस्यान् मागान् वि सितं विप्रोवेष्टु बन्नेतम् i. e. the path is closed; or in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. *Subbah pati hiranyavartani*, magnificent lords of good

fortune; or lords of bright ornaments, or lords of water. (सुप्रसूती सुप्रः सोपनश्चालंकारस्य उदकस्य वा पतीस्त्वामिनी हे चरित्वनी—*Sayana*).

**Hiranya vartani**, two golden paths (हिरण्यवर्तनी हिरण्यमार्गो; or *vartani* may mean chariot, वर्ततेऽस्मिन्निति वर्तनी रथः । हिरण्यमो रथो यथोक्ती, they too who have golden chariots; or *vartani* may mean behaviour, वर्तन्ति वर्तनमाचरणम्, रमणीयाचरणौ, hence the excellent behaviour—*Sayana*).

**13. Brahma jananam ya avistam**, whoever protect the Brahmana amongst men (or yajamana).

**Brahmana**, may mean the intellectual and enlightened class; it may mean divine knowledge and also the great praise or sacrificial food Venkata calls it.

**Karma**, नितरां रक्षितवन्तो कर्म जनानाम् यो तो क्षिप्रम् भस्मानपि प्रा गच्छतम् । या एव धन्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृद्धं स्तोत्रं हविर्वैक्षणमन्नं वा यो युतां न्यविष्टं न्यगच्छतम्—*Sayana*).

**16. Manisnah**, thoughtful persons; the praisers (मनीषिणः मनस-ईणितारः स्तोतारः—*Sayana*; स्तोतारः, praisers—*Venkata*).

**18. Antamah**, be at the closest or nearest; be most nigh (अन्तमः अन्तिकतमः अस्मिन्नाद्येन समीपवर्ती—*Sayana* and *Venkata*).

**19. Ratha carsane**, in view of your car; at the centre of the car (रथचरंशो रथस्य चरंशो द्रष्टव्यो मध्येदेशो—*Sayana*; रथोपस्थे—*Venkata*).

**22. Tugryah**, the son of Tugra—See earlier notes. Historically, the same as Bhujyu:

वीथ्यः—I.117.15; 180.5; 182.7; VIII.5.22.

वीथ्यम्—I.118.6; 182.6; X.39.4.

तोष्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तोष्याय बलदातृषु भवम्; प्रसिद्धं जनम्; तोष्यः तुषा बलिनस्तेषु भवः ; तोष्याय तृपेयु बलिष्ठेषु भवाय, वृद्धसवाय—*Daya*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वा तोष्यो विषद् समुद्रे जहिषो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरो नेतारावश्विनो—*Sayana*).

23. Nasatyau, title of Asvins; ever-true; those in whom there is no un-truth. "They are ever true and never false," says Aurnavabha; "they are promoters of truth", says Agrayana, or else, they are so called because they are nose-born; (नासत्यो चाश्विनो । सत्यावेव नासत्यावित्योर्णवामः । सत्यस्य प्रणेतारावित्याश्रयणः । नासिका प्रणवो बभूवतुरिति वा—*Nir.VI.13* ).

24. Vṛṣanvaṣu, rich in shower (हे वृषण्वसु वर्षणयनो । See *Panini*: वृषण्वस्वसोऽस्यसंख्यातम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. Priyamedham, प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on Priyamedha, and Atri.

The word upastuta, उपस्तुत is mentioned several times in the Rgveda:

उपस्तुतु—IX.87.9.

उपस्तुतः—VII.27.3; X.96.5.

उपस्तुतः—I.36.10.

उपस्तुतम्—I.36.17; II.2.15; VIII.5.25.

उपस्तुतस्य—X.115.8.

उपस्तुता—I.136.1; V.76.2.

उपस्तुताः—I.110.5.

उपस्तुतासः—VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतेषुर्णैः प्रसंसितम् सद् वैद्यम् ; य उपगतेषुर्णैः स्तूयते तम्; उपस्तुतः सनीपेप्रसंसितः ; उपगतः स्तोति स उपस्तुतो विद्वान्—*Daya*).

According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

*Sinjara*, (सिञ्जार), according to a legend, is the name of a Rsi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards *Sinjara* as a name of Atri or an adjective (VIII.5.25; X.40.7).

26. *Amsum*, अमम्, poor.

*Agastyam*, अगस्त्यम्, steadfast seer.

**Sobharim**, सोभरिम्, brave patriot.

According to legend, *Amsun* is the name of a protege of the Asvins (VIII.5.26); he may be identical with *Khela*. There is another person, *Amsu Dhananjayya* (अम्सु धानञ्जय्य), pupil of *Amavasya Sandilyayana*, अमावास्या शान्दिल्यापन, according to the *Varisa Brahmana*.

**Agastya**—According to legends, he was a *Mana* (मान) and therefore came to be known as *Manya*, मान्य, and son of *Mana* (ततो ह मान उदियाय मध्यात् ततो जातमृषिनाहुर्वसिष्ठम्—VII.33.13; ततः कुम्भस्य मध्यात् जगत्तयः उत्तुङ्गाय —*Venkata*).

Another legend regards *Agastya* as the son of *Mitra* and *Varuna*. His greatest feat was the reconciliation with *Indra* and the *Maruts* after *Indra* had been annoyed at his proposing to give the *Maruts* an offering to the exclusion of *Indra* (See hymns: I.165; 107 and 171; also its reference in *Taittiriya Samhita* VII.5.5.2; *Taittiriya Brahmana* II.7.11.1; *Maitrayini Samhita* II.1.8; *Kathaka Samhita* X.11; *Pancavimsa Brahmana* XXI.4.5; *Aitareya Brahmana* V.16, and *Kausitaki Brahmana* XXVI.9).

There is also a dialogue between *Agastya* and *Lopamudra* (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. Von Schroeder regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the *Rgveda*, he helps as helping in the Asvins gift of leg to *Vispala* (मगस्त्ये ब्रह्मणा वायुमाना सं विस्पलां नास्त्यारिणीतम्—I.171.11).

According to *Sayana*, *Agastya* was a *purohita* of *Khela* (*Khela* might be the deity, *vivasvant*—Pischel, *Vedische Studien* I.171-173). *Geldner* shows that *Agastya*, as brother of *Vasistha*—both being miraculous sons of *Mitra* and *Varuna*—introduces *Vasistha* to *Trtsus*

(VII.33.10; 13).

For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister's sons, Nadbhya, i. e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

अगस्त्य—I.170.3;

अगस्त्यः—I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (ये धर्मादन्यत्र न गच्छन्ति वेदगस्त्यस्तेषु साधुः, तत्पुरुषः—I.179.6); free from blemishes (अस्तदोषः सञ्जनः; VII.33.10) those who discard vice (अगम पराधस्त्यन्ति प्रक्षिपन्ति वेदुः साधुः, विद्वज्जनः—I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्त्यिषु ज्ञातव्येषु व्यवहारेषु साधुनि कर्माणि सत्य-I.117.11); and also a path-free from vices, (अपराधरहितो मार्गः—I.184.5).

29. Hiranyayi, of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. Purvib, plenteous riches (पूर्वीः बहुनि—Venkata) cities (पुरीः—Sayana) (आगच्छयः दूरात् बहुनि प्रयन्तो अश्विनो ! असुराणां स्वभूतान्मनानि, हे प्रसन्नो ! जगार्थभागच्छत्रमित्यर्थः—Venkata).

**Dasih**, दासीः, of infidels.

37. **Caidyah Kasuh**, चैयः कसु, persons rich in discrimination and discipline.

In legend, Kasu (कसु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चेदि), as a generous patron of singers who praise the liberality of the Cedīs (चनस्तुति). *Cedi* and *Chaidyah* are nowhere else mentioned in the Vedic Samhitas.

38. **Dasa rajnah**, ten rajas; or kings; ten organs of senses and action.

**Caidyasya**, of the one, born of or sustained by intellect, and such noble qualities as liberality and generosity.

**Dasa rajnah a mamhata**, give me for servitude ten kings (यः, कसु संघोरता, मे हिरण्यत् संदशनान् प्रसङ्कृतान् दशराजः प्रायच्छत् प्रत्यामिसृष्टं भवद्भिः कर्तव्यमिति, यद्वा मम प्रदीयमानं घृत्कमस्यै दातव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—*Venkata*).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दश संघाकान् राज्ञो युद्धे पराजितान् गृहीत्वा दासत्वेनास्मे दत्तवान्—*Sayana*).

**Adhaspada**, they shall stay under our feet, i. e. in our servitude (प्रघस्पदा इत् पादयोरधस्तादेव बन्धन्ते—*Sayana*).

**Kṛtastayeh**, all the people (कृष्टयः सर्वाः प्रजास्तस्य)

**Carmamah**, they who are used to put on leather-armour or wear cuirasses of leather (चर्ममः चर्ममस्य कवचादेवस्त्रिणे कृताभ्यासः—*Sayana*).

**Carmani**, may also mean the means of transport as horses, carts etc. (चर्मणि धरणसाधनान्यस्यादीनि वाहनानि—*Sayana*).

## Hymn-6

1. Parjanya, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonyms of mountain (from *adrih* to *upala* in the *Nighantu* list). Parjanya (cloud), Vayu (air) and Aditya (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (जयस्तपन्ति पृथिवीमनूपदा नृभूतं बहुतः पुरीषम् —X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (Parjanya) on the earth (द्यौर्मै पिता जनिता नाभिस्त वन्मुमै माता पृथिवी मह्यम्...पिता ददितुमंभायात्;—I.164.33. तत्र पिता ददितुमंभे दधाति पर्जन्यः पृथिव्याः; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षत्यासु पर्जन्यः —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (पूनि पर्जन्या जिवन्ति दिवं जिवन्त्यग्नयः —I.164.51).

There are in fact three deities only (i) Agni on the earth, (ii) Vayu or Indra in the atmosphere (mid-space) and (iii) the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्थानैकत्वं-संभोगैकत्वम्) for example, the enjoyment of earth by the Parjanya (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (Parjanya) and Frog hymn in the R̥gveda (VII. 103, वाचं पर्जन्यमिच्छति प्र वषट्का प्रवादियुः).

The word *parjanya* (cloud) is derived from  $\sqrt{trp}$  (तृप्), to be satisfied, by reversing the first and the last letter (तृप् + जन्वः = पृत् + जन्वः = पर्ज् + जन्वः = पर्द् + जन्वः); or being the best conqueror—परः +  $\sqrt{jin}$ , or best progenitor परः +  $\sqrt{jan}$ ; or the bestower of juices—प्र +  $\sqrt{jan}$  (Nir.X.10)

Vatsasya, वत्सस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent of Kanva (VIII.6.1; 8.8; 9.1; 11.7). In the *Pancavimsa Brāhmana* (XIV.6.6) he is said to have passed successfully through a fire—ordal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. Also see Sankhayana Śrauta Sūtra (XVI.11.20).

2. Vahnayah, horses or steeds (वह्नयः वाहका मयः—*Sayana*). Conveyors of sacrifice (वोढारः—*Venkata*).

R̥tasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा—*Sayana*). —*prajam*, progeny, here means Indra (प्रजा प्रकपेण जातमिन्द्रम्—*Sayana*).

R̥tasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य वाहता प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति—*Sayana*; यदा वोढार ऋत्विजः मेघाविनः यज्ञस्य वाहकेन सह, तदा स्तोत्रं यत्सत्य वावृधे—*Venkata*—Vatsa of the family of Kanva as the seer of the hymn).

3. Jami bravata ayudham, they declare all weapons useless (*Wilson*) (जामिर्जं मतेः यतिकर्मणः—*Nīgh.* II.14; *Nir.* III.6).

Jami, जामि, useless (जामि अतिरेक नास्मिन् । अतिरिक्तं अहितं प्रयोजन-रहितम्—*Sayana*) ; words are their own appropriate arms (*Griffith*); Kinsman (अस्य जामि ज्ञायुधं स्तुवन्ति—*Venkata*).

Ayudham, may also mean *ayodhanasitam Indram* (आयोधनकोलमिन्द्रम्) —then they call Indra bearing weapons.

9. Purvacittaye, before it is known to others (पूर्वचित्तये प्रथममेव जानन्ति—*Venkata*; अन्येभ्यः पूर्वमेव ज्ञानाय प्राप्तवाम्—*Sayana*; prayer that may be noticed first—*Griffith*).

15. Antariksani, the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा आन्तानि आवाप्तुमिच्छोर्मध्ये वदंभाना लोकाः—*Sayana*).

Compare: “तयो वा इमे विवृता लोकाः—*Ait. Aranyaka*, I.1.2; तिस्रोभूमीः—*II.27.8*). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, पावः, अन्तरिक्षाणि and भूमयः ;—thus referring to realms and regions.

19. Ghr̥tam-asiram, घृतं घामिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

Asih. *पाणी*, is a mixture of milk and Soma; it is so called from being mixed (पा + √ घी, to mix) or from being silently cooked (पा + √ चित् to cook). [*पाणीराश्रयणाद्वा* : *पाश्रयणाद्वा*—*Nir.VI.8*—इन्द्राय नाव पाशिरं *VIII.69.67*]

20. *Tva asa garbham pari acakrīran*, 'स्वामगर्भम् अवकिरन् परि, having taken into their mouth (Wilson), have received thee as a life-germ with their mouth (Griffith). (या इषा. प्रजाताः प्रश्नयः स्वा पदतो निरक्षतेन गर्भभूतम् परि अवकिरन् परिच्छ्वेदन्ति—*Venkata*); thee with thy mouth (पसा) the embryo (गर्भं), they made (अवकिरन्)—the literal rendering.

The plants that sprang up after the destruction of *vṛtra* and the consequent fall of rain, were the vigour (वीर्यं) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed *vṛtra*, his virility passed into the waters, plants and cattle—Wilson, also 'इन्द्रस्य वीर्यं जप्नुयः ... तत्पशव ओषधीभ्योऽप्यात्मन्' ] मन्वयन् तत्प्रत्य-दृष्टुं—*Taittiriya Samhita*, II.5.3.3).

*Pari dharmeva suryam*, परिधर्मैव सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (धर्मैव धारकं पोषकमृदकं यथा रसमयी गर्भरूपेण विभ्रति तद्वत् ... यथा-सूर्यः परितः सर्वं भगद्घटं तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमिरधमं: —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—*Sayana*); also यथा धर्मं सूर्यं परितः करोति; धर्मं हि धारयति दिवि सूर्यमिति —*Venkata*.

24. *Nahusū*, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—*Nahe-near*, *Nachbar*,—neighbour). (नाहुवीषं नहुपस्य स्वभूतासु—*Venkata*) For *Nahusa*, see

नहुषः —I 122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुपस्य—I.31.11; V.12.6

नहुषा—VI 26.7

नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि—IX.88.2

नहुष्येभिः—IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI.22.10

नाहुषाय—VII.95.2

नाहुषीषु—I.100.16; VI.46.7; VIII.6.24.

**Nahusa**, नहुषः, is one of the 25 synonyms of man (Nigh.II.3) (नाहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु प्रजासु—VI.46.7—*Daya*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (I.31.11; VI.22.10; 46.7; X.80.6) or sarasvati (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the *Bharatas* and *Simyus* (सिम्यु) (I.100.18; VII.18.5) connected with Kaksivant (कक्षीवन्त), and the Varsagiras (वार्सागिरा), (I.100.16; 17) and having as kings Masarsara (मसरसार) and Ayavasa (आयवस) (I.122.15; Cf, also नहुषो विषः—VII 6.5; X 49.8; 99.7 etc.). Roth on the other hand, sees in Nahus the general sense of *Neighbour*, as opposed to a member of one's own people (विष); this is supported by the phrase नहुषो नहुषट्टः (X.49.8; cf.VIII.8.3.), closer than a neighbour. Nahusa (नहुष) has the same sense Nahus (नहुष) in I.31.11; and V.12.6. Perhaps *Nahus* word is a common noun for a man like *Manu* (मनु).

28. *Vipra*, wiseman; wise (Indra) मेघावीन्द्रः—*Sayana*; मेघावी सोमः, wise Soma—*Mahidhara* Yv.XXVI.15; *Yajuh* has *Sangathe* (संगथे) for *Sangame* (संगमे) in this verse.

**Dhiyah**, by right actions, by intellect or understanding (धिया प्र कर्मणा वा—*Daya*.); by holy rites (*Mahidhara*) it may also mean "by sole prayers or by meditating to lord." The best rendering of the whole verse would be: A wise man is engendered (i.e. a person becomes wise) by prayer or devotional meditation (to Lord) on the skirts the mountain or at the confluence of rivers". (यो प्रनुष्यो गिरौर्वा उपहृरे नदीनां च संगमे योगेने विचारेण विद्यां बोधासीत स धिया विप्रो भजायत—*Daya*.).

Alternatively, the resplendent Lord, the omniwise is manifest (to the devotee), when he praises, meditates or chants at places where the mountains downward slope, or at the confluence of streams and water. (See also Yv XXVI.15; *Sāmaveda* 143).

29. **Samudram** the sea; the exuding; the affluent (समुद्रं समुन्मत्तम्—*Sayana*; the exuding Soma).

The word also means *Atmosphere*, and also the terrestrial ocean. According to Yaska, from it waters flow up (सम्+उद्+√द्र; from root *dru*); or waters flow towards it (सम्+अभि+√द्र); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम्+उद्+√द्र)(समुद्रः कस्मात् । समुद्भवन्त्यस्मादायः । सम्भिद्रवन्त्येनमायः संमोदन्तिऽस्मिन् भूतानि । सम्भवति, समुन्मत्तमिति वा—*Nir.*II.10)

"Indra, identified with the Sun, look down from the firmament on the ocean (or world), enlightening it by his rays". (समुद्रोपसन्नितं सर्वं ज पश्यति । अवाद् मुखं प्रसृतैः किरणैः प्रकाशयति—*Sayana*).

30. **Ad It**, आदित्य, then अनन्तरमेव—*Venkata*).

**Pratnasya retasah**, of the ancient (प्रलम्ब) shedder of water (रितसः);

**Vasaram jyotih**, वासरं ज्योतिः, daily light; or sees the light spread (वासरं गमयति—*Venkata*); *Vasaram* is also clothing, enveloping; the act of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (प्रत्यन्त संयोगे द्वितीया), it is

mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

**Retasah**, the goer (रितसः गन्तुः—“रो गतिरेपणयोः—लुपीण्यां लुद् च—रीकते सप्ततीति रितः वीर्यं वा—*anadi* IV.203; also water-having (रित इत्ययुक्तं नाम, *Nigh.*I.12).

**39. Svarnare**, स्व.ऽनरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्गरे सर्वेभ्योऽपि नैतव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्गरे स्वः सुखेन युजते नरे—*Daya*.V.18.4).

**Svarnaram**, स्वर्गरं the one who leads to divine bliss (यः स्वः सुखं नयति तम्—*Daya*; VI.15.4. सुखस्य नेतारम्—*Daya*.II.2.1;

**Svarnarah**, स्वर्गरः —यं सुखं नयन्ति ते—*Daya*. V.54.10.

See also:

स्वःऽनरः—V.54.10

स्वःऽनरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6; X.65.4

स्वःऽनरात्—IV.21.3

स्वःऽनरे—V.18.4; VIII.6.39; 65.2; 103.14.

**Saryanavati**, सार्यणावति; *Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (सार्यणेऽन्तरिक्षे देवास्तस्याद्भूतं भक्षे (स्थाने) —*Daya*, 1.84.14); also on the earth full of unkind objects (—*Daya*, on IX.113.1 in the *Sanskara*vidhi, *sannyasa* Chapter).

**Saryanavat**, सार्यणावन्त, meaning a lake with reeds, occurs in several passages of R̥gveda: (सार्यणावन्ताम् कुक्षीतस्य जघनमध्यस्थं सरः—*Venkata*).

सयंपाऽनतः—X.35.2.

सयंपाऽनति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryana* (mas. pl. सयंपाः) is a district in Kurukshetra, Saryanavant being a lake not far from it in the backpart (चपनार्धे) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (मन्यतः प्लक्षा), a word which means "the wave-leaved fig-trees on one side only".

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvasi, Pischel places it somewhere in Sirmor (Vedische Studien.2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a "lake", literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

*Vivasvatah*, sacrificer (विवस्वतः परिवरणवतो यजमानस्य—*Sayana*).

*Matsva*, may you enjoy (मत्स्व मयं प्राप्नुहि—*Sayana*) verse 46—48:

*Danastuti*, दानस्तुति, praise of gifts,

*Tirindire*, तिरिन्दिरे, from the most munificent (तिरिन्दिर=तौर्णवम); also mean, from the *invisible*. The word does not occur any where else in the *R̥gveda*. According to Sayana, Tirindira is the name of a king.

*Parsau*, पर्सा, Son of Parasu (पर्सा परशु नाम्नः पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्पर्ष्टा).

*Yadyanam radhamsi*, treasures of men, *Yadu*, is a synonym of man

(यादवान् । यदुरिति मनुष्यनाम), *Yadvah*, यदवः, are yadvah, यदव इति यादवाः—*Sayana*) Tirindira along with *Parsu* तिरिन्दिर पारसु) bestowed gifts on the singer.

(See *Sankhayana Śrauta Sutra*) (XVI.11.20); According to Ludwig, this R̥gvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). *Macdowll* and *Keith*.

## Hymn-7

1. *Tristubham isam*—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रजस्या त्रिभिर्देवैः स्तुता वा—*Sayana*; or accompanied by hymns in the *Tristup* metre यद्वा त्रिष्टुप् छन्दसा तन्मन्त्रा नाख्यन्ति—सवनिकीम्, i.e. Soma-offering at the mid-day libations *Sayana*), मन्त्रं त्रिष्टुप् त्रिवृत्पुच्छ्याद्—*Venkata*), compare मग्निद्विरग्ना त्रिवृदन्मृज्यते, I.140.2, the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. *Parvatāḥ ni abasata*, mountains depart from their places (पर्वताः नि भ्रष्टासत, स्वस्मात् स्वानात् निघलन्ति—*Venkata*).

3. *Vayubhiḥ*, with their breezes (वायुभिः प्रत्यक्षा वाक्चतुः—*Venkata*, पान्ति गच्छन्तीति वायव. पूषत्य. । पूषतीभिर्वह्निमूतामि. स्वावययमूर्तेष्वंशुभिरेव वा—*Sayana*) with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

*Vasrasah*, the loud-sounding (वाश्रासः वासनघोषाः शब्दकारिण —*Sayana*).

*Pr̥snimatarāḥ*, they whose mother is *Pr̥sni*; *Pr̥sni* is *madhyamika* speech (पृश्निमातरः । पृश्निर्माध्यमिका वाक् । सा माता जननी येषां ते तथोक्ताः —*Sayana* used for Maruts) पृश्निमातरः —I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34.5, (पृश्नि is firmament, midspace, the sun; स्वः, पृश्निः, नाकः, गोः, विष्टप्, नभ इति साधारणानि—Nigh.I.4; पृश्निराकाशमन्तरिक्षं मातोऽपति निमित्तं येषां ते (मरुतः = शिल्पकवह्नार प्रायका वायवः; वाकावाहुत्वयमावाः (मरुतः = वायवः ; मन्तरिक्षमातरः वायवः —*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरो हि मरुतः *Matrayini* S.II.5.7; मरुतः पृश्निमातर इति वा वाहुः

*Jaminiya Br.*—II.176). The *Maruts* are cloud-bearing winds; the *Maruts* are mortals; the *Maruts* are soldiers of an army, equipped with armour, lancets and decorations.

4. The *Maruts*, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रयं गमनं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रपाय गमनाय वा; निवेमिरे स्वयमेव नियन्मन्ते । सिन्धवः स्यन्वनशीलाः समुद्रा नद्यो वा । विषमं मे महेशुष्माय—for the upholding of your great strength, शुष्माय शौचकाय युष्मदीयाय वताय—*Sayana*).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (गिरयो नद्यश्च युष्मद् यामाद् वताश्च भीत्या एकत्रैव स्थाने नियता वतन्ते—*Sayana*).

10. *Trini saransi*, three lakes of sweet (मधु) beverage, (क्षीणि सरांसि सर इव सोढीः पूरितानि, क्षीणि सवनानि, सिन्धुपि सवनेषु अमणार्थम्—*Sayana*; it refers to the libation of milk etc.) mixed with *Soma* at the three diurnal rites; or the libations of *Soma*, filling the three vessels—द्वीणकस्य, माघवनीय and पूतमृत.

*Kabandham*, water (*Nigh.I.12*).

*Udriam*, उद्रिणम्, water-bearing.

*Utsam Kabandham udriam dudubre*—from the dripping water-bearing cloud. (उत्सं वत्सवणशीलं कदम्बं उद्रकं, उद्रिणं उद्रकवन्तं मेघं द्रुमुहं दुहते—*Sayana*); may also mean—“(they have milked) the dripping water from the cloud.”

12. *Rudrah*, the *Rudras* of sons of *Rudra* (—*Sayana*). See our earlier notes on *Rudra*.

*Dame*, the house of sacrifice (दमे यज्ञगृहे—*Sayana*).

**Sudanavah**, O munificent! (सुदानवः हे शोभनदानाः —*Venkata*).

**Rbhukṣanah**, O the wise, O the great (ऋभुक्षणः महान्तः —*Venkata*); ऋभुक्षा इति महन्ताम्, Nigh.III.3; मेधाविनो विद्वांसः, the wise and intelligent—*Daya*.) Also उद्दक्षयणः ऋभूणां राजेति वा—Nir.IX 3; ऋभुः मेधाविनान्—Nigh.III.15).

18. **Turvasam**, तृवंशम्, toiler.

**Yadum**, यदुम् warrior.

**Kanvam**, कण्वम्, priest.

**Kanvam dhana sprtam**, कण्व धनःस्पृतम् wealth-seeking priest (धनःस्पृतं धनकामम्—*Sayana*).

20. **Brahama**, Brahmana priests, or singers (ब्रह्मा ब्राह्मणः स्तोता —*Sayana*; —*Venkata*).

21. **Vṛkta-barhisah**, वृक्त्ववर्हिषः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, षाजिकाः, the Maruts (प्रवृक्त्ववर्हिषा मरुतः —*Sayana*).

**Sardhan**, śr̥tasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्पस्य यज्ञस्य वा सम्बन्धितः शर्धान् प्राश्नीयानि बलानि जित्वथ प्रीणयथ—*Sayana*.); उन्महाहान् सत्पशून्स्य यजेमानस्य प्रीणयथ—*Venkata*).

23. **Vi yayuh vṛtram parvasah**, वि ययुः वृत्वं पर्वणाः, they have divided *Vṛtra* (cloud) joint by joint, (वृत्वं यावरकमसुरं वेधं वा पर्वणाः पर्वणि पर्वणि भेदेन वि ययुः विशिष्टं वधमयमयन्—*Sayana*); also they have planted the thunderbolt in (*vṛtra*'s) every limb. Compare VIII.6.13—विवृत्तं पर्वणो रुजन, the verb *yatih* is related to Slaughter (यतिर्वध कर्मन्—Nigh II.19).

26. **Usanah**, उशनाः glorified by *usanas*, उशमस्, the poet, (उशनाः उशमसा काम्येनविना स्तूयमाना); or it may be for *usanash*, i.e. desiring worshippers (उशमसः स्तोतृन् कामयमाना ययुः—*Sayana*; उशना सर्वहितङ् कामयमानः परमेश्वरः —IV.26.1; कान्तिपुस्तः विद्वान्—1.130.9; कामयिता विद्वज्जनः —1.83.5—*Daya*.)

For Usana, see:

उषना—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8; 34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उषनाञ्चद्—IV.16.2; IX.97.7.

उषनाम्—X.40.7.

उषने—I.51.11; VI.20.11.

29. *Susoma*, सुषोमा, the name of a place, on the bank of *Susoma* a river (सुषोमो नाम देशे । यत्र सुषोमा नाम नदी—*Venkata*); one with charming movement (सुषोमे शोभनसोमयुक्ते, possessing the pleasing *Soma*—*Sayana*).

*Susoma* (सुषोमा) is regarded as the name of a river in the *Nadi-stuti* (नदी-स्तुति) in X.75.5. The *Nirukta*, IX.26 identifies it with *Sindhu* (सुषोमा सिन्दुः ; सिन्दुः स्यन्दनात्), In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64.11)—*Macdonell* and *Keith*.

*Saryanavati*, सार्यणावति, land of warriors; सार्यणावत्, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

*Arjike*, one with straight streams; straight-flowing channels; pertaining to the land *Rjika*, ऋजीका (आर्जीके । ऋजीका नामदेश, दत्तसन्धिपति—*Sayana*).

*Arjika*, आर्जीक (masculine)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

*Arjikiya*, आर्जीकीय (masculine)—VIII.64.11.

*Arjikiya*, आर्जीकीया, (feminine)—X.75.5 (denotes the river of the land).

Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and Zimmer do not recognize the word as a proper name.

Pastyavati, Country-side (पस्त्यावति, पस्त्य इति बृहन्नाम, यज्ञगृहोपेतं सोमपात्राय—*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीतचक्रया भावाद्भुजं प्रवर्तमानया स्वकटपया—*Sayana*).

### 31. Indram, the sun.

Yat Indram ajabatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with *Vṛtra*. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when *Vṛtra* breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (ग्रहरमणो जहि वीरयस्—*Aitareya Brahmana* III.20, or *Adhyaya* 12, *Khanda* 8: Strike, lord, kill; show thyself a hero (See. मृतस्यत्वा प्रवसधाधीपनाया विरुदेदेया मज्जुर्हो सघायः—96.7.

34. *Girayah nijabate parvatah cit ni yemire*—The mountains are restrained (निजिह्वते नितरां गच्छन्ति । मरुद्भेगेन स्वानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; निधेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतमित् पर्वन्तो मेघाः—*Sayana*) *Girayah* means small heaps of rocks (गिरयः क्षुद्रा, विलोच्यया महान्तः पर्वताः—*Sayana*); also clouds (गिरयः पर्वताः इति मेघनामनी *Nigh.I.10*;—*Venkata*).

36. *Sayana* regards this verse as referring to the ceremony *Agni-maruta* (अग्नि-मरुत), when *Agni* is first worshipped and then the *Maruts*.

*Chandas*, adorable (उन्द उपउन्दनीयः—*Sayana*); brilliant; pleasant.

## Hymn-8

1. **Dasrah**, marvellous ones; destroyer of adversaries; dispeller (उपक्षेत्तारः) of ignorance, pains, diseases or poverty (दुःखोपशमिताः, on VI.56.4; दसा; दुःखोपशमितारो; for twin-asvins—on I.112.24, दुःखहितको—on I.117.5; दुःखानामुपशयकतारो—“दसु उपशये”, दस्यति रोगानुपशयतीति दसः—Unadi II.13 (for रज् प्रत्यय)—on I.116.76, शशुणामुपक्षेत्तारो—on I.47.6—*Dasya*); fair ones; pleasing to look, दसो दशनीयो (मनुष्याय दसा मनुष्याय दशनीयो, for man, O fair ones, Nir.VI.26; दसा दशनीयो—*Venkata*) epithet of Asvinau.

**Hiranya Vartani**, riders in golden chariots, traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथो—*Venkata*).

हिरण्यवर्तनी इति हिरण्यवर्तनी—I.92.18; V.75.2; 3; VIII.5.11, 8.1; 87.5.

हिरण्यवर्तनि—VI.61.7; VIII.26.18.

2. **Hirany-pesasa**, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्यमालंकारो हिरण्यपाद्ययो वा—*Sayana*).

**Surya-ivaca**, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन—*Sayana*).

4. **Putrah Kanvasya**, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Rsi, the seer of this hymn—सध्वंसः काण्वः ऋषिः) see earlier notes on *Kanva* : I.14.2; I.36.8.

*Kanva* is prominently mentioned in Book I and Book VIII.

### Book I

काण्वः—I.36.10; 11; 48.4; 139.9

काण्वश्रवः—I.48.4; X.115.5

### Book VIII

काण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.

काण्वमन्त्रम्—VIII.2.22.

कण्वम्—1.39.9; 47.5; 112.5

कण्वञ्जत्—VIII.6.11; 52.8

कण्वस्य—1.45.5

कण्वस्यसा—X 115.5

(कण्वऽहोता—V 41.4)

कण्वस्य—VIII.8.4; 8; 34.1

कण्वाः —1.14.2; 37.1; 49.4

कण्वाः —VIII.2.16; 6.3; 8; 21; 34; 43;  
32.1; 34.4.

कण्वानाम्—1.47.10

कण्वा, ऽद्व—VIII.3.16

कण्वाय—1.36.17; 39.7; 117.8; 118.7

कण्वानाम्—VIII.8.3

कण्वासः —1.14.5; 44.8; 46.9; 47.2; 4.

कण्वाय—VIII.5.23

कण्वासः —VIII.2.38; 4.2; 5.4; 6.31;  
7.32.

## 6. Rsayah, ऋषयः Seers.

7. **Havanasrnta** (vocative), O hearers to our invocations! (हवनश्रुता = ह्वानश्रुतो—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारो—*Sayanā*).

8. **Putrah Kanvasya**, the seer-son of the wise, pious or intelligent priest.

9. **Ariptra**, परित्या, free from sin (परित्या कृपापी—*Venkata*; *Ripra* रिप्र, is the name of sin (रिपोरिप्रमिति पापनामनो भवतः —*Nir.* IV.21).

11. **Sahasra-nirija**, decorated with thousands of ornaments

of multifarious forms.

(बहुलविनिजा सहलरूपेण—*Venkata*, बहुलविनिजाविनिगिति रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निगिक् रूपनाम, form—Nigh.III.7.

15. *Vatsab*, lovable; also calf (Nir.II.20; XI.42) Name of a seer. *Pancavimsa Brahmana* mentions *Vatsa* who cleared himself of an imputation by a fire ordeal (XIV.6.6). *Medhatithi* (or *Medhyatithi*), as the traditional myth goes, appears to be a rival of *Vatsa*, whom he accused of low birth, but later on, *Medhatithi* was convinced of his error who had undergone a fire-ordeal (*Pancavimsa Br.* XIV.6.6).

*Vatsa*, as a son of descendent of *Kanva*, is a singer (VIII 6.1; 8.8; 9 1; 11.7). He is mentioned in the *Sankhayana Srauta Sutra* XV.11 20, as the recipient of bounty from *Tirindara Parasavyn*. (See also *Apastamba Srauta Sutra* XXIV.5.11).

18. *Priyamedhah*, lover of ceremonies; wisdom-loving. See our note on I.45.3, 139.9; traditionally, a seer belonging to the family of *Kanva*.

प्रियमेधः —I.139.9

प्रियमेधम्—VIII.5.25

प्रियमेधस्तु—I.45.3

प्रियमेधस्तुता—VIII.6.45; 32.30

प्रियमेधाः —VIII.2.37

प्रियमेधातः —VIII.69.18

प्रियमेधैः —VIII.4.20

(प्रियमेधाः प्रियमेधकुले जातः । प्रियमेधो नाम कान्वपूजः —*Yenkata*); learned men, receptive of truth, and possessing sound intellect (प्रियामेधाः सत्यविद्याविज्ञा नापिका प्रियामेधा देवान्ते विद्वांसो जनाः —*Daya*, on I.45.4).

20. *Kanvam*,—to enlightened ones.

*Medhatithim*, मेधातिथिम्, to guest at ceremonies, the same as *Medhyatithim*, having a guest at the sacrifice,

मेधऽप्रतिथिम्—VIII.8.20 (only once in the R̥gveda).

मेध्यऽप्रतिथिः —I.36.10; 11

मेध्यऽप्रतिथिम्—I.36.17; VIII.2.40; 49.9

मेध्यऽप्रतिथे—VIII.1.30; 33.4

मेध्यऽप्रतिथेः —IX.43.3

मेध्यऽप्रतिथेः —VIII.51.1.

In tradition, *Medhatithi* and *Medhyatithi* appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic Rsi, who specialized in the mystic meanings of Various hymns (See Anukramani. As the mythology goes, to him Indra came in the form of a ram—मेध्यातिथिम् । मेधो द्यूतीऽप्रियन्त्यः (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as “ram of Medhetithi.” (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

*Vasa*, वस—the glorious one.

*Dasavraja*, दशवज्र, the mendicant

**Gosaryam**, गोशर्मम्, men adept in controlling senses. The word occurs thrice in the R̥gveda.

गोशर्मम्—VIII.8.20

गोशर्मो—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go'sarya or sayu (सयु) whose barren cow, the Asvins enabled to give milk.

**21. Trasdasyum**, त्रसदस्युम्, those who fight against law-breakers. (जसा जयवीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; तस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युम्यस्तस्यति तम्—on IV.38.1—*Daya*.)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the *purus* (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress Trasdasyu was also a descendant of Giriksit (V.33.8)

**23. R̥tasye patmabhīh**, by the paths of truth (ऋतस्य पथभिः ऋतस्य पथैः सह सहकानि पातयन्तो—*Venkata*; ऋतस्य, rtasya, of truth, of water, or of sacrifice; *patmabhīh* is explained as *padath*, which means wheels (शीघ्रिपदानि) —three wheeled car of Asvins. (शीघ्रि संख्याकानि भवयोः परिवहनीः देवयो रथस्य सम्बन्धीनि पदानि चक्राणि; याविः सन्ति याविर्भवन्ति; याविर्भूतानि द्रव्यन्ते । याविर्भवन्त्यस्य रथस्य चक्रजयो वेतस्व च (Cf, रथस्य त्रिचक्रः परिवहते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पथभिः यैः पथै —*Sayana*)

## Hymn-9

**1. Vatsasya avase**, for the protection of vatsa, or a worshippe (वत्सस्य भवते वत्सस्य रक्षणाय—*Venkata*; वत्सस्य स्तोतुः —*Sayana*).

**Aratayeh**, misers; those who do not give donations; nonmuni ficient (अरातय भदानवीताः भद्रभूताः प्रजास्ताः —*Sayana*).

Yuyutām, drive away (युयुतम् पृथक् कृत्तम् — *Venkata*; स्तोत्रम्: प्रपक् कृत्तम् — *Sayana*).

2. Nṛṇām, wealth (नृणं वनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. Nasatyā, O Nastyē, ever true divines; an epithet for Asvins (नासत्यो षस्विनो).

7. Gharṇam, hot or warm oblation घर्मं प्रक्षयं सन्वदिष्य घर्माख्यं हविष्य — *Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (घर्मस्य हविष्य माघार भूतो महावीरो घर्मः — *Sayana*); घर्मं प्रक्षय्यन्—V.73.6) (घर्मं यज्ञं—V.73.6; घर्माहोतादिकं; *gharma* is a synonym of *day*, गृहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुधनयं कं यज्ञम्—*Daya*.

घर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

घर्मम्—I.112.1; 7; I.19.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

घर्मं सत्तुग्निः —X.15.9; 10.

घर्मस्तुघ्ने—V.54.1

घर्मज्वरसः —IV.55.6

घर्मज्ज्वदेभिः —X.67.7

Also घर्मा—X.114.1; घर्माज्ज्व X.106.8; घर्माः —VII.103.9; घर्माभिः —VII.33.7; घर्माभिः —VII.103.8; घर्मो—X.80.3; घर्मज्ज्वा—X.106.5.

Atharvāni, in the ritual fire अथर्वणि घन्तो—*Venkata*; अथर्वणि ग्रहिसकं घन्तो, in the fire free from violence; or अथर्व, the Rsi, who produced the fire by attrition or churning; तेन निर्घथितोऽग्निः उपचारादथर्वेत्युच्यते अथर्वणा निर्घथनं च; “त्वामागते

पुष्करादिति", VI.16.13 -*Sayana*)

9. *Ukthaib acucyuvimahi*, we may bring you down by these prayers and praises (उपवीः आचुच्युवीमहे—वास्तवेः आच्चायवाम —*Venkata*; उपवीः वास्तवे आचुच्युवीमहि आनमयेम—*Sayana*).

*Vanibhih*—praises, words of praises (वाणीभि उक्थप्यतिरिक्ताभिरपि वाणिभिः स्तुतिभिः —*Sayana*).

*Bodhatam*, such may you know (बोधतं वयमच्छतम्—*Sayana*; बुध्यतम् —*Venkata*)

10. *Kaksivan*, craftsman, also learned persons कक्षीवत विद्यकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रद्यस्ता कक्षयो विद्यन्ते वेदान्ते, *Daya*. I.126.4)

*Dirghatmas*, a person with pentetrating insight (this the only verse in the Rg. where *Dirghatamas* and *kaksivant* are mentioned together) (दीर्घतमाः दीर्घतमः पस्मात् सः (लोभातुरो जनः) I.158.6; तमस्=तमुकासायाम्; तमस्=वनेति; (Nir. II.16); —*Daya*. on I.32.10; दीर्घं द्वापतेः । तमस्तनोतिः *dirgha* is derived from √ दाप्, to lengthen; and *tamas*, from तन्, to spread).

*Vi-asvab*, व्यसवः, the composer.

*Prathi*, प्रथी, the intellectual.

*Vainyah*, वैन्यः, the astronomers.

According to the tradition, *Kaksivant* is the name of a Rsi, a descendant of a female slave *Usij* (उजिज्); he might be a *Pajra* (कक्षीवन्तं य पौत्रिजः, I 18 1; याभि. सुदान् पौत्रिजाय वणिजे.. कक्षीवन्तं स्तोत्रारम्, I.112.11). He might be a *Pajra* (पप्प) by family, and hence one of his epithets is *Pajriya* (पृथं नरा स्तुवते पत्नियाम् कक्षीवते—I.116.7; also 117.6) and his descendants are called *Pajras*. (पक्षीवन्तं सदम्बान्तं पञ्चाः —I.126.4). In a hymn of the Rgveda, according to the traditionalists, he celebrates the prince *Svanaya Bhavya* who dwelt on the *Sindhu*, as having

bestowed magnificent gifts on him (I.126). The list of *nara-samsas* (नारासंसस) in the Sankhaya na Srauta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त क्षीघिज्) in honour of Svanaya Bhavayavya (स्वनयभावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcayā (वृचया). He is further said to have lived for a hundred years (कक्षीयते शतहिमाययोनौ—IX.74.8).

Vyasva, is the name of a Rsi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII.23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विस्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Rsi of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यसवस्), related to Vasa Asvya (वस वस्य). See also Angirasa Vyasva (भांगिरस व्यसव) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छदिःपौ गृह-रक्षको—*Venkata*; छदिः इति गृहनाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पासको वन्तौ—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्या परमनिशयेन पासको—*Sayana*).

Tanupa, guard of the body (तनुषा तनूनां शरीराणां रक्षयानां वा पासको, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पौ सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पासको—*Sayana*).

12. Visnoh, of all pervading God (विष्णु व्याप्नोति, also Unadi III.38; Visnu is the name of *Yajna*, Nigh.III.17; पदनाम, Nigh.IV.2. V.6; Visnu is derived from (the root) √vis, √विष्, to pervade or from *Vy-as* (व्यस), to interpenetrate (पद्विपितो भवति तद् विष्णुर्भवति, विष्णुविपदित्वा—“इदं विष्णुवि चक्रमे घेघा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः देवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः—Unadi, III.39; *Daya*.); Visnu is sacrifice or yajna, (यो वै विष्णुः स यज्ञ. —SBr.V.2.3.6; विष्णुयज्ञ.—Gopatha Br.I.12; विष्णुर्व यज्ञः

Ait Br.I.15) Also यजुष्योऽधि विष्णुम् (ससृजा) तद् विष्णुं यज- वाच्यं । तम् (विष्णुं) यजन्तत विष्णोरख्योपधीस्तृजन्, Tañt.Br.II.3.2.4.) विषेः किञ्च विष्णुः—Unadi III.39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णोः विक्रमणेषु विष्णुना देवेन विक्रमन्तेषु त्रिषु लोकेषु तिष्ठथः—*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, by *yadu*, the assiduous worker. See VIII.7 4.

15. Vimadaya, for the depressed one; *Vimada*, the depressed, or intoxicated.

*Vimadaya*, also for the various enjoyments (विमदाय विविदाऽनन्ताय—*Daya*, on I.112.19; विमदा नदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya*, on I. 51.3; विषोप नद युषताय—*Daya*, on I.117.20; विक्षिप्तो मदी हर्षो यस्मात्तस्मै—*Daya*, on I.116.1; विमदेन वै देवा ससुरान् व्यमदन्—*Kausi*.Br. XXII.VI).

*Vimada*, विमद, is credited by the *Anukramani* (Index) with the authorship of a number of *Rgvedic* hymns. (X.20.10, 23.7; ऐन्द्रोविमदः ; *Vimada* family X.23.6; योपुस्तव चेन्द्र विमदस्य स ऋषेः, X.23.7). We have a repeated refrain, वि वो नदे (X.21.1-8); meaning "in your carouses", *vimada* is usually alluded to this.

*Vimada*, is also mentioned in several passages as a Protege of the *Asvins*, who gave him a wife *Kamadyu* (कमद्यु)—(I.51.3; 112.19; 116.1; 117.20; X.39.7; कमद्युवं विमदायोहृष्युवं, X.65.12). Luding, basing on the present verse, VIII 9.15, infers that *Vimada* and *Vatsa* are identical. (*Macdonell* and *Kelth*).

*Kamadyu*, is probably identical with the maiden (*yosa*, योषा) of *purumitra*, his daughter, *vimada*, appears to have taken her for his

bride against the will of her father (दुर्वं कथीमिविगदाय जाया न्यूहयुःपुरुमित्रस्य योषाम् —X.117.20; दुर्वं रथेन विप्रदाय सुम्भुवं न्यूहयुःपुरुमित्रस्य योषाम्—X.39.7) *Vatsa*, the young folk.

## Hymn-10

2. Manave, for the man; for the earliest man (मनवे मनुष्याय —*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यजमानाय—*Sayana*).

5. Turvasa, and *Yadu*, see earlier notes.

*Druhyavi*, with violent; with *Druhyu*.

*Anavi*, with non-violent; with *Anu*.

See also I.108.8—यविन्नालो यदुर्दुर्वंसेषु यद् द्रुह्युष्वनुषु पुरुषस्यः, a mention of puru. Anu, *Druhyu*, *Turvasas* and *Yadus* in one passage.

*Anu*, *Anava* (मानव) according to traditionalists, dwelt on the parusni river (VIII.74.15; VII.18.14—सत्यमिह त्वा महेनदि पश्यस्य देविषम्—VIII.74.15; Cf. (निगम्यवोऽनवो द्रुह्यवश्च यष्टिः यता सुपुषुः पद् सहस्रा—VII.18.14). *Anava* is used as an epithet of Agni also (VIII.74.4—ज्येष्ठमग्निमानवम्); *Anu* is the name of a prince according to traditionalists, व्यानवस्य तृत्सवे ययं भाग्येष्य —VIII.18.13).

*Druhyu*, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-पाञ्चजन्य) are *Druhyu*, *Yadus*, *Turvasas*, *Anus*, and *Purus*. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, *Druhyus* were the north-western people.

## Hymn-11

7. *Vatsah*, dear young devotee; a child; a son; a praiser; all-pervading;

the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वसन्ति भूतानि यस्मिंस्तं ससारम्; वदति सततमिति यत्सो वाचस्तं वा—*Daya*. on Yv.XXXIII.5; महत्तत्वादिकम्, III 55 4; जाः ससारम्—1.95.1; प्रसूतं मनुष्यादिकं ससारम्—1.164.17); वत्सवत् वर्तमानोऽहोरात्रः—1.146.3; मुखेषु निपातयन्त व्यस्तयानं प्रसिद्धं वेदपटुष्टयम्—III.55.13; स्वाग्रत्यं—1.38.8—*Daya*.). See our earlier notes.

10. *Svam tanvam piprayasva*, Cherish your own form or person i.e. be living to the entire creation of yours (स्वां च तत्त्वं प्राप्नोय च शरीरं पिप्रयस्य त्वदीयेन हविर्भक्षितं तर्पय—*Sayana*).

## Hymn-12

2. *Adhriguh*, the irresistible (lit.); the noble life (अध्रिगुः सत्यगतिः); the fast moving (अध्रिगू=अधिक गन्तारो—air and electricity—*Daya*. on V.73. 2; अध्रिगोयोऽग्नं धारकान् गच्छति उत्तम्वदो-विद्वग्जनः); one who knows the vedic texts, relating to that, योऽग्नं मन्त्रान् गच्छति जानाति, उत्तम्वदो *Daya*. on III.21.4; also अध्रिगुर्मन्त्रो भवति गम्यधि कृतत्वात्; Agni and Indra are also known as adhriguh (अग्निरप्यग्निं गुरुणते; इन्द्रोऽप्यध्रिगुरुणते, Nir.V.11.)

*Adhriguh* means a stanza, so called from being at the head of a cow (i.e. अधि+गुः); or else it is intended to refer to an injunction, for there is a repetition of words: अध्रिगुर्मन्त्रो भवति। गम्यधिकृतत्वात्। अपि वा प्रशस्तन-नेषामिष्टेन स्यात्। शब्दवत्त्वात्। “अध्रिगो शमोर्ध्वं सुशमि शमोर्ध्वं शमोर्ध्वमध्रिगविति”. Toil O irresistible one, toil well, toil, O irresistible one.”—Ait. Br.II.7.11.

7. *Asya Ketavah uta*, his banners that mark him are flying high; this refers to the thunderbolt (वज्रः)

*Suryo na rodasi avardhayat*, he (Indra) has expanded the heaven and earth like the sun (सूर्यः न इव रोदसी चावापृष्वी अवर्धयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरकं प्रादित्य इव रोदसी चावापृष्वी वृष्ट्यादि प्रशानेन अवर्धयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. *Rtviyavati*, suited to the time or season (ऋत्विषावतो काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

pertaining to the season: ऋतो वसन्तादिफालेऽनुष्ठेयं यज्ञकर्म ऋत्विग्यम् । तत्पती —*Sayana*).

Mimīta it, this is the hurthen consisting of four letters, of verses 10, 11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is usnik; इहोष्पितु तृतीये पादेऽन्ति मानां चतुर्णामक्षराणां पादघनो वृष्यते —*Venkata*.).

12. *Praci vasi iya*, प्राचीवासीय, as the pious praise dilates (प्राची वासीय सपयुं परि वधमाना स्तुतिः —*Nigh.I.11*, प्राची=वाङ्मात्रम् । प्राची प्राञ्चन्ती प्रकषेण स्तुत्य गुणवर्णं प्राप्नुवती, like the dilating praise, प्राची=dilating; स्तुति=praise —*Sayana*),

13. *Ayavah*, आयवः, men —*Nigh.II.3*.

14. *Aditih*, mother infinity.

*Puru prasastam utaye*, for his immense or excellent protection. (पुरु प्रस्तस्तं बहुप्रमुत्कृष्टं यदा पुरुषिर्बहुभिः प्रशंसितव्यम् —, for the sake of his protection or praise —*Sayana*).

19. *Devam devam indram indram*, देवदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम् । इन्द्रमिन्द्रं-इन्द्रो बहुषु देशेषु पुनपत् प्रवृत्तेषु शानेषु सन्न-तत्र हविः स्वीकरमाय बहु नि ऋरोराप्यादवानः स्वयमेकोऽप्यनेकः संस्तव संनिषत्ते —*Sayana*, cf. इन्द्रोमायाभिः पुरुषस्य ईयते —*VI.47.18*).

17. *Samudre*, in the Soma (समुद्रे समुन्दनशीले सोमे —*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. *Visnuh ojas*, Visnu by his strength; Visnu is the all pervading lord; also the sun.

*Trīni pada vicakrame*, stepped by his three paces; the sun's first

pace—morning rise to mid-day; second, midday to evening; the third, evening to next morning. कोणि पदा विचक्रमे= Rv.I.22.18; VIII.12.27. Av. VII. 26.5; *Samaveda*, II.1020; Yv XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, मात् इत् ते हयंता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तो धरवी स्वाम् ववक्षतुः—*Venkata*; हयंता हयंती कान्तो हरी धरवी ते त्वा ववक्षतुः अवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (मात् इत् धनन्तरमेव स्वया विमवा विभवानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhvare, on the navel; the altar of the sacrifice; on the navel (of the earth); on the spot, where the soma libation is effused at the sacrifice (नाभा नाभौ पृथिव्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञ-साधनस्य शोमस्य दोहना दोहने दोहनाधिकरणेऽभिषवस्थाने वेधाम्—*Sayana*; दोहने, i.e. on the *vedi*, where the Soma is effused).

## Hymn-13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (*Wilson*). *Sayana* renders *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोत्रारं च; कर्तुं कर्मणा कर्तारम्; sacrifice is called *ukthya*—शोमेऽप्यभिपुतेपूक्याऽर्थं कर्तुं यानम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya*, (उक्थ्यः प्रवृत्तितो योग्यो विद्वान्, learned man; —*Daya*.); a Vedic verse, worth being recited; any act deserving praise (प्रकृतं विद्यावचः—I.105.13; उक्थेयु प्रवृत्तनीयेषु साधुषु (संतम्)—Yv.XXXIV.57; प्रवृत्तितं वचः—V.38.2; प्रवृत्तितं योग्यं (प्रणि)—III.26.2; वचतु श्रोतुं योग्यं (ताकम्)—1.64.14; वचतुं श्रोतुं योग्येषु श्रुतेऽदिषु भवम् (संतम्)—I.40.5—*Daya*.); उक्थ्यं प्रवृत्तयानम्—Nigh.III.8; वस्तव्य प्रवृत्तयानम्, whose praises should be proclaimed—Nir. XI.31); कर्त्तुं वा उक्थ्यम्—Gopatha Br.I.4.20; पणय उक्थ्यानि

—Kaus.Br. XXI 5; यज्ञियये कर्मोक्त्यं ययः, Ait.Br.I.29; वयस्या वायिगः —Gopatha-Br.II.1.22.

3. B̥haraya, For the sacrifice (भराय यज्ञाय—*Sayana*, but in Nigh, for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातो II.17).

Sasminam, strong (शुप्तिर्ण बलवन्तम्—*Venkata*).

4. Barhisah, of the sacrifice; the rite at which grass is strewn. (बहिषः यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बहिः is water—बहिषः जलस्य, Nigh I.12; Yv XXIII.38: it is midspace; बहिषः सबकाशस्य—VI 12.1; devoted to learning; विद्यावर्धकाम्—VII.33.1; men of experience, विद्यावर्धकान्; Yv.X 37, प्रवृद्धाः (विद्वानो जनाः—VII.43 3; the agriculturists, वानादि प्रायकाः (यय-यन्तः—इषीयन्ताः Yv. XIX.6; बहिषा, by devotion; महतापुत्रधार्येन, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बहिषि, in anything that leads to learning; or in the rituals: बृहन्ते ययन्ते येन तत्, बहिर्ज्ञानं प्राप्त कर्मकाण्ड वा, तस्मिन्—Yv.II 18; on the excellent seat, उत्तम आसने स्थाने वा—VI.52.13; in the yajna or technology; उपययितव्ये (यज्ञे—गित्यययवहारे, I.109,5; अत्युत्तमे यज्ञे—I.101.9; in space, सबकाशे, VI 68 11; in the body or organization of academicians, उत्तमायां विद्वत् सभायाम्—Yv XXVIII.4, मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्ड VI 62.17.

Barhih, बहिः midspace; बृहन्ते सबलिदार्षा परिमैस्तदन्तरिक्षं, Yv.II.22; pure water, वृद्धमुदकम्, Yv II.1; enlightenment, सबद्धित तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1, a spacious house or building, पत्नीवविज्ञान (सवि = गृहम्) VI 67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हविः—VII.7 3; a bundle of grass, उपययकोदधंसमूहः—Yv. XVIII.21; वृद्धम्—VI.11.5 [बहिः अन्तरिक्षात्म, Nigh.I.3; उदकनाम, Nigh.I.12; यदनाम, Nigh V.2; बहिः परिवर्द्धनात्, N.r.VIII.9; प्रजा वै बहिः =people, Kaush.Br. V.7, पशवो वै बहिः =animals, Ait.Br II.4; श्लोषघयी बहिः =plants and herbs, —Ait.Br V.28; एयं लोके बहिः =this world,—SBr.I.4.124; शरद् वै बहिः =autumn—SBr.I.V.3.12.

5. Svarvidam, means of obtaining everything, or heaven (स्वविदम्

सर्वस्य सम्पत्कम्—*Venkata*; सर्वस्य सम्पत्कं यदा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. *Vaya-iva*, like the branches (वयादिव शाखा इव ययेकस्मिन् युते बह्वयः शाखा अपरि प्ररोहन्ति—*Sayana*).

7. *Pratnavat*, as of old (प्रलवत् पुरयया—*Sayana*).

*Girah*, eulogies (गिरः स्तुती. —*Sayana*)

9. *Patih ya ucyaite Kṛstīnam ekah*, he who is called the one absolute lord of men (पति यं उच्यते कृष्टीनामेक इत् वशी, पति च स्वामी यः उच्यते मनुष्याणां एकः एव स्वसंतः —*Venkata*)

15. *Sakra*, शक्र, O mighty refulgent.

18. *Trikadrukeshu*, mighty sacrifice in three regions; at the *trikadruka* rites; the three days prior to the deluge are *jyothh*, *gauh* and *ayuh*. (त्रिकद्रुक नाम ज्योतिर्गात्रायुरिति त्रीष्वभिप्पन्निकान्य हानि—*Sayana*).

त्रिकद्रुकेभिः = X.14.16.

त्रिकद्रुकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukashu* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मनः पीडनाणि येषु तेषु व्यवहारेषु—*Daya*. on II.11.17; the three phases of creation : birth, sustenance and destruction (सद्य उत्पत्ति-स्थिति-प्रलयोच्चाः कद्रुको विविध कला येषां तेषु कार्य-पदार्थेषु त्रिकद्रुकेषु—*Daya*. on I.32.3).

*Tam-id-varḍhantu no girah*, तमिद् वर्धन्तु नो गिर —may our hymns make him grow. Hymns=songs of praise (गिरः स्तुतयः); *girah*, गिरस (songs) is derived from √गृ to speak (गिरो वृणोते —*Nir.* I. 10) See also

VIII.92.21. also इन्द्रं वयं नो गिरः —VIII.13.16.

20 Rudrasya yāvyam, the great strength of Lord, who relieves from all pains: sons of Rudra, i.e. the Maruts: or sons of the Lord. रुद्रस्य । इन्द्रं दुःखम् । तस्य द्रावयितुं रुद्रस्य यन्त्रं वयस्य महत्स्य नमः ।

Alternatively : रुद्रस्य तद्वत्ता महद्गुण उच्यते । रुद्रस्य रुद्रपुत्रस्य महद् गुणस्य वल्लभम्, गहान्नाभैतत्, इन्द्रं महत्, तदेव वचम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चैतानि ज्ञायते—*Iankata* i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्वर्गेषु चैतानि ज्ञायतेवर्तते—*Sayana*; , the sons of Rudra, i.e. the Maruts, are known in ancient places—*Wilson*)

Mano vatra vi tat dadhub vicetasah, high intelligent persons concentrate their mind thereon, (मनः यत्र स्तोत्रे विद्यन्ते विचेतसः देवाः —*Iankata*, विचेतसः विविष्ट ज्ञानाः स्तोत्रारः —*Sayana*).

23 Madintamam yam imahe, महोत्तमं यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदित्तमम् मतिशयेन मदन्त, यं त्वा धन ईमहे याचामहे । —*Sayana*).

Arjuyasya, of the one free from old age and decay (अर्जुयस्य जरा रहितस्य—*Sayana*).

27. Hari indra pratat-vasu abhi svara. *Pratadvasu* means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ, प्रतद्वसू प्रतद्वसू विस्तोर्गघ्नो ईदृशी—*Sayana*); also *hari*- couple, man and his wife.

28. Rudrasah, रुद्रासः—Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अयं दीर्घायि, दूरस्य वर्मानाय, for a distant object,

or for a long prospect' इन्द्र . स प्राचीने वर्तमाने यत्नि मियोते करोति यत् याम साधने प्राप्नुयक् सोमं अनुपश्यन् विचक्ष्य बुद्ध्या दृष्ट्वेति—*Venkata*; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—*Wilson*. ; also, accomplishes the *yajna*, the dedicated project with constant care for spiritual attainments.

31, 32. *Vṛṣa*, वृष, showerer of benefits (वृषा यपिता कामानाम्; also प्रशोष्य कश्यपयिता—*Saṭana*).

### Hymn-14

2. *Sikseyam asmai ditseyam manisine*, (सिक्सेयम्) I would wish to give. (दित्सेयम्), I would present to that (मनीषिणे) intelligent worshipper (मनोविष्णुस्तुषते—*Venkata*).

7. *Valam*, वलम्, forces of evil; clouds: (वलं वावृत्य ग्णितमसुरं मेघं वा —*Sayana*; प्रचुरं वलम्—*Venkata*).

8. *Gah ajat angirasya*, cows of conscience; cows stolen by the panis (वत् प्राजत् पञ्चू पणिभिः. घपहृतान् प्रणिरोष्यः प्राविः कृष्वन् गृह्णां यतमानान्—this refers to the cattle stolen by the Panis and kept concealed in the cave—*Venkata*).

12. *Kesina hari*, a pair of horses with long and thick manes or hairs (केशिना प्रशस्तकेचो हरी यस्तो *Venkata*), *Lari* pair of man and woman.

13. *Apam phenena*, with the foam of water, the Asura *Namuci* was beheaded. *Salya Parva* of the *Mahabharata* gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचि, on the contrary, Indra was captured himself, *Namuci*, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated *Namuci* with the foam of

water, (Wilson). For *Namuci*, see

नमुचिम्—I.53.7; II.14.5, VII.19.5, X.73.7.

नमुचेः —V.30.7, 8; VI.20.6; VIII.14.13

नमुची—X.131.4.

Etymologically, *namuci* means (i) the one that has no prospects of getting liberation (नमुचि न विद्यत मुचिमोक्षणं यदा तम् (i.e. मामिन् जनम् an unreluctant person, I.53.7; (2) the one who does not discard his vices (यामुचि न मुचति तम् i.e. vicious man, प्रयगतिमान् जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or Vjtra (यः स्व-स्वरूपं न मुचति तम्बुल = वायवरक = मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचेः न मुचति यः, तस्य (दासस्य-सेवकस्य) —VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न मुचति परं पदार्थान् दुष्टाचारान् वायः स्तेनः —Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहद्वेषेणाऽविनाशेन मेघस्य—V.30.7); (7) the effect from an eternal cause (अविनश्वरात् कारणानुपपन्नात् कार्यः Yv.XX.57); (8) one who does release the rain, the demon cloud, (यो जनं न मुचति पतुरो मेघः —Yv.XIX.34). The wicked or sinner is also *namuci* पाप्मा वै नमुचिः —SBr.XI.7.3 1-4) —*Dayananda*.

## Hymn-15

2. *Girin ajran*, the swift moving clouds (गिरीन् प्रयान् मेघान् गमन-शीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (प्रयान् क्षिप्रगमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

*Svab*, the moving ones (स्य तरणमात्राः).

*Apah*, waters (अपः ऽदकाः)

4. *Pritu*, in the combats (प्रितुः यो ययः —*Venkata*, Nigh II 17)

**Lokakṛtāu**, the creator of the world; the provider of space (लोककृतां लोकस्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*).

**Harisriyam**, him who is to be served by his steeds (हरिश्चर्यं हृत्विष्णोश्चाश्वानां ध्ययणीयं सेव्यम्—*Sayana*; यः मदीश्वरो भवति । मदे हि ऋनिसेश्वराद्युपतिष्ठतः—*Venkata*).

5. **Ayave manave ca**, for Ayu, for Manu (पायवे मीमंनेयाम्).

**Ayu**, the sun of Urvasi; for Manu, the son of Vivasvan, —*Sayana*).

**Ayave**, for man gifted with long life.

**Manave**, for the wise or rational man.

9. **Visnuh**, the great sustainer.

**Brhan Ksayab**, mighty giver of dwellings (बृहन् क्षयः महान् निवासधूतः—*Venkata*; महान् निवासहेतुः—*Sayana*).

**Tvanī sardhah madati anu maratam**, find delight in your association (मर्धः वत् त्वाम् अनुमदति, तव मदमनुतक्ष्य पश्चात्प्रासति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); मर्धः = वत्सम् (Nigh.II.9).

10. **Manhīś'bah**, the most munificent giver (महिष्ठः दातृत्वम्—*Sayana* ; *Venkata*).

**Visva svapatyanī satra dadhise**, you associate with yourself all good offspring (i.e. you give offspring and all good things;—विष्वा स्वपानि स्वपत्यानि गोभने पुत्रादिभिः सहितानि सत्रा सह दाधसे दातृ धारयसि, ददासि वा—*Sayana*).

13. **Visva rūpani**, all the forms of Indra, (lower or higher self )

i.e. the various attributes with which Indra is addressed (विष्वा विस्वानि व्याप्तानि क्वापि इन्द्रतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives

### Hymn-16

7. **Brahma**, ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

**Rslh**, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य आर्यजातस्य—*Sayana*).

**Puruhutah**, पुरुहूतः, evoked by all (पुरुहूतः बहुभिर्गूह्यतः—*Venkata*).

**Mahan**, महान्, very powerful.

**Mahibhibh sacibhibh**, through mighty supreme power (महीभिः महवीभिः शचीभिः प्रताभिः—*Venkata*).

### Hymn-17.

For the verse 12, see Nir.III.10.

3. **Soma-pam**, bearing devotional love; cherisher of loving songs.

**Brahmanab**, the learned devotees; the Brahmins (ब्रह्माणः ब्राह्मणाः—*Sayana*, *Venkata*).

**Suta-vantab**, सुतावन्तः, singing delightful songs (सुतावन्तः = सुतवन्तः शनिष्वतेष्वच सोमैरूपेताः, bearing the effused juices, —*Sayana*).

4. **Sustutib**, सुस्तुतीः = सुस्तुतीः, earnest praises.

**Su-Siprin.** सुसिप्रिन् . O nice-chinned Indra, handsome-jawed, one bearing a nice helmet or head-dress (सुसिप्रिन् शोभन शिरस्त्राण सोमनहन्तुं देव —*Sayana*).

**Audhasah,** of food (अन्धसः अन्धस्य सोमसन्धस्य त्वांसन्धस्य चाण, of beverage)

5. **Grbhaya jihvaya madhu.** take the honeyed Soma with tongue (सोमं जिह्वया रसनेन्द्रियेण गृभाय गृह्णान्—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

**Asineami kuksyoh,** I fill thy belly (कुक्ष्योः उदरसोः चासिन्ध्यामि सोमानदन्यामि —*Sayana*); I cleanse thy belly with water.

8. **Tuvi-grivah,** one with wide-shoulders; or long-necked (तुविग्रोवः विस्तीर्णं कण्ठरः —*Sayana*).

**Vapodarah,** of large belly (वपोदरः पीबरोदरः —*Sayana*).

12. **Sacigo,** the one possessing strong cows is *saciguh* (शाययः शक्तताभावो यस्यसो चापिगुः —*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाययो व्यक्ताः प्रख्याता भावो रश्मयो गान एव वायस्य तादृश —*Sayana*).

**Sacipujana,** renowned for adoration (शायिपूजन प्रख्यातपूजन) (votive).

**Akhandala,** O the destroyer of foes (आघण्डस शत्रूनामाघण्डयितः —*Sayana*).

**Akhandala pra buyase,** आघण्डस प्र हूयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda,* घण्ड, is derived from √घण्ड्, to break (घण्डं घण्डयते: —*Nir.III.10*).

13. **Sṛnga-Vṛsah,** शृङ्गवृषः ; the sun, *napat-pranapat,* नपात् प्रजपात् ,

the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat* = an offspring (प्रपत्य, or the son, पुत्र). The term ऋक्षं सृज occurs only in this verse of the Rgveda).

**Kundapayyah**, कुण्डपाय्यः, preserver of other realms of the universe. The word does not occur anywhere else in the Rgveda.

**Kundapayya**, is also a particular ceremony in which the *Soma* is drunk from a vessel called *Kunda* and this is said to be ते प्रणापात ते रक्षितः, the protector of thee, Indra. (See *Panini*; , प्रती कुण्डपाय्यं त्वयाम्यो—III. 1.130; कुण्डेऽ शिष्टनेऽस्मिन् सोम इति कुण्डपाय्यः ऋग्विज्ञेय ).

**Pranapat**, प्रणपात्, not protected in particular, (प्रकर्षेण न अतपिता रक्षिता—*Sayana*).

14. **Vastospatē**, O householder (वास्तोऽप्यते नृत्पते! ); O city master.

**Sthūna**, स्तूणा, pillar, the support of the house or building (स्तूणा गृहाधारभूतः स्तम्भः—*Sayana*).

**Muninam**, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *muni*, see:

मुनयः—X.136.2.

मुनिः—X.136.4, 5.

मुनिः—VII.56.8.

मुनीनाम्—VIII.17.14.

15. **Pradaku-sanub**, प्रदाकुः, Pradaku is serpent or snake

(पुदाकुः सर्पः । स इव साधुः समुन्मिषुतः । तद्वपुस्ततः शिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from परं कृत्स्नं शब्दे (पदंते कृत्स्नं शब्दं करोतीति पुदाकुः, one who makes an offensive sound, and hence a tiger or a serpent—*Unadi*—III 80); मृदवदन्तिमानो व्याघ्रवद्वा हिंसकः —on Yv.VI 12; कृत्स्नवाक् (महि = विषवत्), on Yv.VIII.23—*Daya*.

*Pri*, *पु*, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *pr̥daku-sanu*.

## Hymn-18

1-3. *Adityasam*, the self-luminous stars, which are enumerated in verse 3: *Savitr*, *Bhaga*, *Varuna*, *Mitra*, and *Aryaman*, (cf.I.164.46: *Indra*, *Mitra*, *Varuna*, *Agni*, *Suparna*, *Yama* and *Matarisvan*. They are supposed to be 12 in all, born of mother *Infinity*. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. *Devebbih devi adite*, O the Goddess *Infinity* (देवि! अदिते!) along with your sons (देवेभिः).

*Purupriye*, पुरुषिन्ने, beloved of many; beloved of all.

*Suribbih*, along with wise (सुरिभिः शार्तः —*Venkata*).

*Susarmabbih*, along with happy divinities (सुशर्मभिः सुसुखैः आदित्यैः); the divine self-luminaries (आदित्यैः).

5. *Aditeh putrasah*, अदितेः पुत्रावः, the sons of mother *Infinity*.

6. *Advayah*, without the two-ness; externally and internally

the same; free from duplicity of any kind (मद्वयाः बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदेव प्रकृता कपटरहिता सा मतिः —*Sayana*); —an epithet of mother Infinity.

**Patu-ambasah**, save us from sin (ग्रहेत पापात् पातु रक्षतु).

7. **Matih**, adorable; monitress (मतिः पूजनीया—*Venkata*; मति. मन्त्रो मन्त्राभ्यां स्तोत्राभ्यां मतिः —*Sayana*).

10. **Yuyotana nah ambasah**, Keep us away from sin (युयोतन पृथक् कृन्त नः अस्मान् ग्रहेतः पापात्—*Sayana*).

11. **Visvavedasah**, one who knows all; O omniscient! (विश्ववेदसः सर्ववेदाः सर्वज्ञा या).

**Dvesah ṛdbak kṛnuta**, keep afar from those who hate us or who are our enemies (द्वेषः द्वेषदुन् शत्रून् ऋषिक् पृथक् कृन्तुत कृन्त—*Sayana*).

13. **Raksastvena**, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

**Ririksati**, seeks to do evil (रिरिक्सति निहिंसिषति from “रिष हिंसायाम्”).

**Ririsista**, incur that evil (रिरिषीष्ट हिंसितो भूमात्—*Sayana*).

14. **Durhanavan**, one who wishes to do us harm (दुर्हंशवान् = दुःश्र्त्नवान् दुष्टहन्तवान्—*Sayana*).

**Dusamsam**, ill-reputed, calumniating दुःसं दुष्कीर्ति—*Sayana*).

**Dvayuh**, One who plays duplicity, कपटः; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

damage. द्युः द्वाभ्यां प्रकाराभ्यां युक्तरश्च भवति । प्रत्यक्षकृतो हितं वदति परोक्षकृतस्त्वहितम्—*Sayana*) See द्यु and द्वाभ्यां in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. *Dyava-ksama*, द्यावा-क्षमा = द्यावापृथिव्यो, heaven and earth (क्षमा = earth = क्षा = क्षा, Nigh.I.1).

17. *Nava*, नावा, vessels, boats, ships.

18. *Sumahasah*, radiant (सुमहसः शीमन्तेजस्काः—*Sayana*).

*Draghiyah ayuh*, long life, (द्राघीयः दीर्घतमं आयु जीवितम्—*Sayana*).

*Tuce*, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair लोक-तनयम्).

*Tanaya*, तन्नाय, sons of sons, grandsons.

19. *Hidah*, हीलः, worth attaining; duly-presented (हीडिर्नित्यर्थः गन्तव्यः प्राप्तव्योऽस्माभिरनुतिष्ठतः)

*Yusme it vah api smasi sajaty*, may we ever abide in near relationship with you—*Wilson*.

20. *Bṛhad varutham*, spacious dwelling with all seasonal comforts (बृहद् भोद वरुथ योतातपादि निवारकं गृहम्—*Sayana*).

21. *Anchah*, all-secure (अनेहः अहितम्—*Sayana*); without evil or injury—*Venkata*).

*Nṛvat*, well-peopled, not desolate (नृवत् नृभिः पुत्रादिभिरपेत—*Sayana*);

with family relations.

**Mitra,** Lord of the sun.

**Varuna,** Lord of the oceans.

**Aryaman,** Lord of the wind.

**Marutah,** clouds, cloud-bearing winds.

**Tri-varutham,** a threefold shelter against the three : heat, cold and rains; or three-storeyed house. (त्रिवरुथं त्रयाणां शीतान्तप यवर्णां निवारकम् ; यद्वा त्रिभुजिकं छदिः गृहम्—*Sayana*).

**22. Mr̥tyu-bandhavah,** kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रत्यासन्नं मरणं भवामः —*Sayana*).

## Hymn-19

For the verse 37, see Nir.IV.15.

**2. Sobhare,** (vocative), O bounteous sage; O bearer of gifts;

**Sobhari,** (सोभरि) is also the Ṛsī of this hymn.

For *Sobhari*, in the text, see:

सोभरयः —VIII.19.32.

सोभरिम्—VIII.5.26.

सोभरी—VIII.22.15.

सोभरीणाम्—VIII.20.8.

सोभरीश्वरः—VIII.20.2.

सोभरे—VIII.19.2; 20.19; 22.2.

सोभर्याः—VIII.103.14.

The reference occurs only in Book VIII of the R̥gveda, no where else, Sobhare (सोभरे) is the father of सोभरि; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, 'Praise of Gifts' in VIII.21.18, in later legends is attributed to Sobhari (originally to the Prince *Citra* (चित्र)—See *Bṛhaddevata*, VII.58.

4. *Urjah napatam*: the grandson of *anna* or food (or of fuel): (ऊर्मः) धनस्य नपातं न पातवितारम् । यद्वा, नपारं चतुर्षम् हविसंजघेनाग्नेनापो जायन्ते अग्निश्चीपति चकस्यत्यस्तेष्व एव जात इति चतुर्षम्—from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).

6. *Deva-kṛtam*, wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

*Martya-kṛtam*, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

*Amhah*, अहं, sin; see देवदेवकृतमेनोऽयस्यव मर्त्यमेत्यंकृतम्—Yv.XX.18 (देवकृतं देवैराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतकर्म, actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम्—*Daya* on III.33.4; देवकृतस्त्वेनसोऽयजमसि मनुष्यकृतस्त्वेनसोऽयजमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानशीलकृतस्य, *Daya* on VIII.13.

8. *Raja rayīnam*, Sovereign lord of riches (सर्वं राजा भवति धनानाम्—*Venkata*).

12. *Avodevam*, *upari martyam*—below the Devas (प्रबोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्ठात्); spread it throughout the sky; सर्वं नभः प्रदेष्टुं व्यापयेति यावत्—*Sayana*).

14. *Aditīm*, mother Infinity; also here the everlasting or continuous fire; insuperable (अविदिष्य ध्रुवश्चनीयं तमेवान्निम्—*Sayana*).

*Nisūl*, useful as a means of burning or igniting (निशुली निशुल्य निशान्ताघ्नया प्रज्यमानहेतुमुत्तया; wood stick, used as a means for igniting fire).

*Dhibhīh*, by the intellect or wise action (धीभिः कर्मभिः बुद्धिबोधैर्वै—*Sayana*).

*Dhamabhih*, by bodies (धामभिः शरीरैः, गार्हपत्यादि स्थेण निमज्ज्य वर्तमानैः शरीरै—*Sayana*); According to the prescribed modes, as his laws recommend—*Griffith*.

*Udga-iva*, like waters (उद्ग-इव उदकानीव—*Sayana*).

16. *Indratvotab* : , protected by the resplendent Lord (इन्द्रत्वाज्जतः इन्द्रेण स्वरेण त्वयोता रक्षितः सन्तः—*Sayana*).

*Varunah*, *Mitrah*, *Aryaman*, *Nasatya* and *Bhaga* are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. *Manurhitam*, established by Manu, or our earliest forefathers or by Prajapati (मनुर्हितः मनुनामिहितः—*Venkata*; मनुना प्रजापतिना हितः—*Sayana*).

24. *Manurhitab*, benefactor of man; serving the interests of man.

25. **Mitra-mahah** (vocative), O the respected one among friends (मित्रमहः हे मित्राणां पूजयितः —*Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमान्—*Sayana*).

**Sahasah Suno** (vocative), O son of strength (सहस्रः सुनो बलस्य पुत्र! —*Sayana*).

32. **Sobharayah**, bearers of gifts (see notes on the verse 2 of this hymn).

**Trasadasyayam**, ally of *Trasadasyu* (जसदस्ययम् । जसदस्युनाम राजपिः । तस्य स्तोतव्यत्वेन सम्बन्धिनम्—*Sayana*); of whom the wicked men are afraid of. (जसदस्युः जस्यन्ति दस्यवो यस्मात् सः —सेनापतिः—*Daya*, on IV 38.1).

36. **Trasadasyah**, destroyer of wicked (see verse 32).

**Paurakutsyah**, पौरकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, बहुवः कुत्सा वज्रा शस्त्रविधेया मस्तिस्त्रं पुरकुत्सम्—*Daya*. ; पुरकुत्साय = बहुवस्ताय—*Daya*, on VI.20 10).

**Pauru-Kutsa**, **Puru-kutsi**, or **Pauru-Kutsya** are variant forms of the patronymic of *Trasadasyu*, the descendent of *Puru-Kutsa* (For *Pauru-Kutsu*, see *Kathaka Samhita* XXII.3; *pancavimsa Br* XXIV.16.3; for *Pauru Kutsi*, see VII.19 3; for *Pauru-Kutsya*, see V.33.8; VIII.19.36-*Tait. Sam.*V.6.5.3)—*Macdonell and Keith*.

37. **Suvastvah**, at the banks of *Suvastu*. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* means "having fair dwellings". It may be the name of a river. It is clearly the *Soastos* of *Arrian* and the modern, *Swat*, a tributary of *Kubha* (*Kabul* river) which is itself an affluent of the *Indus* (*Macdonell and Keith*).

**Suvastvah abhi tugvani**, on the bank of the *Suvastu*. *Suvastu* is a river; *Tugva* means a ford (तुग्वं), so-called because people hasten towards it (सुवास्तवां प्रति तुग्वनि । सुवास्तुवन्ती । तुग्वतोयं गच्छति । तूयमेतदायन्ति—*Nir*,

## IV.15).

The word connected with सुवस्तु does not occur anywhere else in the R̥gveda.

Durga, in his commentary of the Nirukta, explains the verse thus; "Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e.  $3 \times 70 = 210$ ; noble dark-coloured (cows has given them to me)".

(प्रथियु=धनमश्ववादि; वायियु=वस्त्रादि; शुवद्-वस्तु=भावयिता वस्तूनां, प्रशस्तः; श्वाशः=श्वामवपनिगम्).

Sayana's comment on this verse is missing in the manuscript.

## Hymn-20

2. Sobhariyavah, सोमरीज्यवः, benefactors; well-disposed to Sobhari; सोमरि कामयमानाः—*Sayana*).

For सोमरिन्, see VIII.5.26; सोमरयः, VIII.19.32; सोमरे VIII.19.12.

3. Vistroh esasya Mibbusam, shedder of the diffusive rain (विष्णो. एषस्य एषणीयस्य सोमृहुपां सेवतृणामुत्पादय तां यज्ञम्—*Venkata*; विष्णोः श्वाप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य सोमृहुपां सेवतृणाम्—*Sayana*).

4. "The islands fall asunder, the finest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them"—*Sayana*.

8. Sobharinam, of the benevolent devotees; name of a clan of seers, सोमरीणां श्रयोणाम्—*Sayana*).

**Vanah**, वाणः, lute of Maruts, मण्डूरीणा—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाणः) blends (मज्यते) with the songs (गोभिः) of the Sobbaries (सोषरीणाम्)—*Wilson* (सोषरीणां स्तुतिभिः मन्त्रां वाणः ; वाचविशेषः अज्यते—*Venkata*).

9. **Vṛsat-anjayah** (vocative), O sprinklers of the libation (३ वृषत्सञ्चयः, हे वृष्यमाण हविष्ठाः —*Venkata*).

**Vṛsane**, the rain bestowing (वृषणे वपिते—*Venkata*)

**Vṛsa-prayavne**, वृषप्रयान्ते swift passing (वृषप्रयान्ते । वृषाणः सेवतारः प्रयावानः, प्रकृष्टं गन्तारः —*Sayana*).

10. **Vṛsanasyena**, rainshedding strong-horsed chariot (वृषणस्येन वृषभिः सेचनसमर्द्धरश्मं स्वेतेन—*Sayana*).

**Vṛsapsuna**, with all provisions of rain-shedding (वृषप्सुना वर्षकल्पयुक्तेन).

**Vṛsanabhina**, whose wheels bestow showers (वृषनाभिना । नाभिरवक-  
च्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

**Syenasaḥ na paksināḥ**, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", स्येनाः संसनोदयस्यः पक्षिणः यथाशीघ्रमागच्छन्ति तद्वदनासायेन शीघ्रमागच्छत—*Sayana*).

11. **Davidyutati**, gleam or shine (दविद्युतति प्रत्ययं द्योतते—*Sayana*).

**Rstayah**, war-weapons (रुष्टयः शस्त्रयादोन्यायुधानि—*Sayana*).

12. **Dhanvan ayudha**, weapons like bows and arrows (धन्वानि, यायुधा धर्मूष्यायुधानि यायोडनानि यायादीनि—*Sayana*).

14. *Dhūninam*, wide-roaring or widely agitating; agitators.

*Aranam carmah na*, like (न) a menial servant (चरमः) of a lord (भराणां=भर्याणां; भयं=ईश्वर=lord) (भराणां भर्याणां स्वामिनां यथा चरमः हीनः सेवकः—*Sayana*)

19. *Yunah*, to ever-young (यूनः निर्यतकृणान्).

*Navisthaya gira*, by the newest or latest song (नविष्टया प्रतिशयेनाग्निवया गिरा वाचा स्तुतिरूपया—*Sayana*).

*Abhigaya*, sing the praise (अभिगाय अभिष्टुहि—*Sayana*).

20. *Mustiha-iva havyah hotrsu*, like a boxer (मुष्टिहा) who has been challenged (हव्यः) over his challengers (होतृषु)-(होतृषु मां ह्वानकीलेषु योद्धृषु हव्यः ह्वानव्यः मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा वस्त्रः—*Sayana*).

21. *Gavascit*, offspring of the maternal cow (पृश्नि) (गावश्चित् गावश्च युष्मान् मातृभूताः—*Sayana*).

*Samanyavah*, of the same wrath, of the same valour (समन्यवः समान-तेजस्काः समानक्रोधो वा—*Sayana*).

*Sajatyena*, of the same origin (सजात्येन साजात्येन समानेन जन्नेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. *Sindhau*, in the flow of a river; in the Sindhu (सिन्धौ सिन्धुनाम्नो नद्याम्—*Venkata*).

*Asiknyam*, during the night; also in the Asikni (असिकन्या नद्याम्—*Venkata*).

*Bhesajam*, medicament.

The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the R̥gveda are :

असिकनी -VII.5.3

असिकनीम्—IX.73.5; X.3.1

असिकन्या—X.75.5

असिकन्याम्—IV.17.15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.).

*Asikni*, in the Nirukta (IX.26) 'means non-bright, non-white (असिकन्यश्वत्तासिता । सितमिति वर्णनाम् । तत्प्रतिपेक्षोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

*Sindhu* occurs at numerous places in the R̥gveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (सैन्धवाः)—See *Daya*.

The words related to *Sindhu* in the R̥gveda are.

सिन्धवः —1.52.14—X.124.7 (numerous)

सिन्धवः (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धुः —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धुऽद्वय—X.62.9.

सिन्धुऽसवी—VII.64.2.

सिन्धुऽभिः —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुऽभ्यः I.23.18; 109.6; VII.47.3; IX.86.21; X.89.1; 11

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10, 123.4 (numerous)

सिन्धुऽमातरः —X.78.6

सिन्धुऽमातरम्—IX.61.7

सिन्धुऽमाता—VII.36.6

सिन्धुऽद्वय—I.97.8; V.11.5.

सिन्धुऽवाहता—V.75.2

सिन्धुम्—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous)

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्ऽद्वय—VI.46.14.

सिन्धोऽहति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोऽहव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽहव—X.116.9.

26. *Rapah*, Sin; disease (रपः रिप्रमिति पापनामनी भवतः —Nir.IV.21; पापनामेतद् । रपसः पापकृतस्य रोगस्य—*Sayana*).

## Hymn-21

(For verse 8, See Nir.V.23).

1. *Apurra*, (vocative)—unprecedented, unprecedented, unparalleled; evernew, the new (अपूर्व्यं हे सप्रिनव! —*Venkata*; हे अपूर्व्यं त्रिषु सवनेषु प्रादुर्भूतत्वाद्-विनयेन! ; ever-new at the three oblations—*Sayana*). An epithet for Indra, the resplendent Lord.

*Vaje*, in the combat (वाजे संग्रामे—*Venkata*; also —Nigh.II.17).

3. *Asvapate* (अश्वपते), *gopate* (गोपते), *urvarapate* (उर्वरापते) and *somapat* (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते । सर्वसस्यावपा भूमिर्ह्वरा । इत्याः पते—*Sayana*).

5. *Gosrite*, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth (गो=earth, श्रीते=ripened by heat) (गोश्रीते । श्रीद्भाके । गोविकारे दधिपयसी गो शब्देनोच्यते । दद्या पयसा च श्रीते अथवा द्रव्येन मिश्रिते —*Sayana*).

8. *Uto samasmbh a sisihī nah vaso*—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त); उतोऽसम् स्मिन्ना विशीहि नो वसो Lol give us wealth on all occasions. The word occurs in the locative case. The word *sisihī* means to give, (इति सप्तम्याम् विशीतिदनि कर्त्तुः—Nir.V.23).

*Gomati*, one possessed with wisdom; with sense organs; also food (गोमति गवादिपुस्तै—*Sayana*).

*Vaje*, food (वाजे घन).

*Sisihī*, sharpen (विशीहि तीक्ष्णीकृत । उपसङ्गमम् । प्रदानेनात्मान् प्रसिद्धान् कुर्वित्यर्थः 'विष्, निशाने', छान्दसः शब्दः—*Sayana*).

12. *Kare*, in the combat, (कारे कीर्यन्त ब्राह्मण्यतेति कारो युद्धम्, तस्मिन्—*Sayana*).

14. *Surasvāh*, the drinkers of wine, drunkards; the non-believers. (सुरासः, सुर्या वृद्धास्तद्वत् प्रयत्ना नास्तिकाः—*Sayana*).

16. *Godatra*, O giver of cattle (गोदत्त हे गवां दातः—*Venkata*).

18. *Citra-rajā*—Raja Citra, wondrous lord of King (चित्त इत् चित्त नामैव राजा—*Venkata*); one who wonderfully manifests Himself in His creation.

*Rajakah* it, like princes (राजका इत् राजन एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The R̥gveda contains a Dana-Stuti ("Praise of Gifts) of a prince *Citra* (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) *Citra-Gangyayani* (चित्त गङ्गायनि) or *Gargyayani* (चित्त गार्गायनि) is

mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayavani (चित्र गोश्यावणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5)

## Hymn-22

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथाः) from the point of view of metres, A pragatha has the Odd foots in Brhati (बृहती) metre and even ones in sato-brhati (सतोबृहती): thus it is षड्वन्त प्रगाथ=बृहती+सतोबृहती (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, (15+19)+(18+20).

The verses 3 and 4 combined is the second *pragatha* (16+19)+(20+20).

The verses 5 and 6 combined is the third *pragatha* (16+19)+(19+20).

The verse 7 is *Brhati* (16+20).

The verse 8 is *Anustup* (16+16).

The verse 11 is *Kakup* (8+12+8)=28.

The verse 12 is *Jyotih* (a variation of *Tristup* (12+7+12+12)=43; also known as *madhye—jyotih*.

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)

in pairs are again *pragathas*, (the odd number of the verse is Kakup and even number is satobhrati).

$$\begin{aligned}\text{Pragatha pair (verse 9 and 10)} &= \text{Kakup} + \text{Satobhrati} \\ &= [(8+12+8) + (12+8+12+8)] \\ &= [28+40]\end{aligned}$$

$$\begin{aligned}\text{Pragatha pair (verse 13 and 14)} &= \text{Kapup} + \text{Satobhrati} \\ &= (7+12+8) + (12+8+13+8) \\ &= 27+41\end{aligned}$$

$$\begin{aligned}\text{Gayatra Pragatha pair (verse 15 and 16)} &= \text{Gayatri} + \text{Satobhrati} \\ &= [(8+9+8) + (12+8+11+8)] \\ &= 25+39\end{aligned}$$

$$\begin{aligned}\text{Kakup Pragatha pair (verse 17 and 18)} &= \text{Kakup} + \text{Satobhrati} \\ &= [(8+12+8) + (9+10+12+8)] \\ &= 28+39\end{aligned}$$

1. Rudravartani, advancing along the red-coloured paths, (रुद्रवर्तनी धंताये रोदनशील मागी, यद्वा स्तूपमान मागी—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. Purvapusam, the benefactor of former encomiasts; supporter of the former (पूर्वापुर्व पूर्वेषां स्तोत्रिणां धनादि दानेन पोषकम्—*Sayana*).

3. Arvachina, come down forward (अर्वाचीना अर्वाचीनो अग्निमुपमागच्छन्ती—*Sayana*; अग्निमुद्यी—*Venkata*).

6. Manave, मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. Triksim, त्रिषिम्, fearless man; (the son of Trasdasyu in m)-

thology). The word does not occur in the R̥gveda anywhere else.

**Trasadyavam**, त्रासदस्यवम्, belonging to the group of overcomers of lawless robbers.

9. **Pivarih Isah**, the coarse food (पीवरीः इषः स्यूमानि कन्नानि—*Venkata*).

10. **Paktham**, पक्थम् to the rickety (patient).

**Adbrigam**, अद्विषम्, to the rheumatic (patient).

**Babhrum**, बभ्रुम् to the leucodermic (patient).

**Bhisajvatam yat aturam**, administer medicine (भिषज्यतम्) to the sick (पातुरम्).

14. **Rudra vartani**, on the road of battle (रुद्रयानं मार्गो ह्रयासः—*Venkata*; संज्ञाये रोदनशीलं मार्गो—*Venkata*, See VIII.22.1). Also ऊवर्तनी वदस्य प्राणस्य वर्तनिरिव वर्तनिमार्गो ययोत्तो—*Daya*. ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.1-1; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

**Vajinivasa**, O rich in food, strength etc. (वाजिनीवसु हे धन्वधनो!—*Venkata*).

**Rudrau**, रुद्री=पश्चिनी, twin-Asvins.

**Dasa-usasi**, during night and dawn hours (दोषा रातो उपसि—*Venkata*).

**Subhaspati**, a pair of lord of waters (सुमस्पती उदकपती—सुमम् = उदक,

Nigh.I.12)

15. Sobhari, see earlier notes. VIII.5.26; 19.32.

### Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the Ṛsi of this hymn, who is said to be the son of Vyasva (व्यसव).

2. *Visvamanas*, विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वऽमनः —VIII.23.2.

विश्वऽमनसः —VIII.24 7.

विश्वऽमनाः —X.55.8.

Traditionally, it is the name of a Ṛsi, and a friend of Indra in the *Pancavimsa Brahmana* (XV.5,50). He is the Ṛsi of hymn VIII.23 to 26.

3. *Upavida vindate vasu*, takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेषां वसु धनेन विन्दते बह्विः वोदा उपवेदनेन एते हवीणि देवार्थं न प्रयच्छन्तीत्येतज्ज्ञानेन—*Yenkata*; तेषामेव यत्तु धनं विदन्त तमते—*Sayana*).

4. *Tapurjambhasya*, with blazing teeth (तपुर्जम्भस्य तापयितुं दंष्ट्रस्य—*Sayana*).

Ganasriyah, amongst the troops (of worshippers) (गणश्रियः ह्यमिरादानार्थं यजमानेभ्य धारयति तस्य—*Sayana*),

5. Devya Krpa, with the celestial splendour (देव्या ज्वात्तया देव्या जातमानया—*Sayana*).

9. Jujusuh, "they have adored", but here in the sense "adore with praise" (जुजुषुः उदात्तवर्ध—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादिभ्यः).

10. Angirastamam, fire-priests.

12. Samatsu, in battles or combats (समस्तु संग्रामेषु—Nigh II.17).

16. Vyasvah (vi-asvah), the austere sage.

17. Usana Kavyah, usana, the son of Kavi (काव्यः कविपुत्रः । उषना एतन्नामक ऋषिः—*Sayana*); *usana* means loving, the one with splendour; one who loves to serve and help others (उषना सर्वोद्दत्त कामयमानः ; गतिविशुद्धः, कामगता, धर्मकामुकः—परमेश्वरः, प्रजापालकः विद्वान्, राजा—*Daya*, on III.6.7; 34.3; VII.7.2, य उषन्ति परस्त्व कामवन्ति तान् दहति सः—समेधाः)—Yv.XXXII.26—*Daya*.) See:

उषना—I.51.10; 83.5; 121.12; 130.9;  
IV.26.1; V.29.9; 31.8; 34.2;  
VIII.7.26; 23.17; IX.87.3; X.22.6.

उषनासद्व—IV.16.2; IX.97.7.

उषनाम्—X.40.7.

उषन—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the Ṛgveda, where he is often mentioned, especially as associa-

ted with Kutsa and Indra. Later on, he become, the Purohita of Asura, in their contests with the gods (Kavi Usanas, कवि उषानस्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br. II.7.2.6) *Macdonell and Keith*).

**19. Kṛṣṇa-vartani**, on the dark path (कृष्णवर्तनि कृष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कृष्णवर्तनिम् । वर्तनि मार्गम्; कृष्णमार्गम्—*Sayana*).

**Vibhāyasam**, विहायसम्=विहाया great (विहाया महत्त्वात् —Nigh III.3; great in qualities and splendour. गुणैस्तेजोऽदिकृतेन विहायसम्—*Sayana*) See विहायसे VIII.23.24.

**22. Namasa**, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा भट्—*Sayana*). by food (नमसा घन्नादिना—*Daya*. Nigh. II.7).

**24. Vaiyasva**, son of Vi-asva; See verse 16.

**Siharayupa-vat**, confirmed worshipper; (स्पृष्टपञ्चत् यथा स्पृष्ट्यो नापयिरेनमन्निमानर्चं तद्यत्—*Sayana*, here Siharayupa is the name of a Rsi, the word occurs only once, as here, in the Rgveda

**25. Pratnam**, old ancient (प्रत्नं पुरातनम्)

**30. R̥tavahna**, कतावह, truth-speaking (सत्यवन्तो—*Venkata*).

**Patedaksasa**, पतदक्षसा, of pure strength (पतवन्तो—*Venkata*)

## Hymn-24

For verse 29, see Nir. VI.22.

**3. Rayim citrasravastamam**, riches of most wonderful types

**Harivah,** lord of vital forces, the lord of steeds.

**Nireka cirt,** निरेक चित्, at the issue (निरेक निर्गमने *Venkata*); also unmoving as you are (निर्गमन एव—*Sayana*); at the issue of the weapons.

**Vasub,** wealth, abode; it may refer for weapons, वसुः शस्त्राणां वासयिता भवति ! तदायुध निर्गमनादेव शत्रवः पलायन्ते यत्—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. **Nirekam ut,** disclose, burst open (निरेकमूत विवृतं करोषि—*Venkata*; निरेक घनं भवति विरेकनान्निर्गमनाद्वेति—*Sayana*).

**Visvamanas,** a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Rsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. **Nah,** our mine (नः मम, *Venkata*, *Sayana*, नः पूजायां बहुवचनम्—*Sayana*; plural used in singular sense).

9. **Nṛtah,** O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः—*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्यान्तर्भावितया नर्तयितः—*Sayana*).

See also VIII.24, 12. The word is a vocative of नृत्, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13. **Pra radhasa codayate mahitana**—He by his mighty (महिम्नया) rewards (प्रचोदयति) the donor by his wealth (राधसा) (पन्नेन महत्वेन स्तोत्रं प्रचोदयति—*Venkata*).

14. **Asvyasya,** of the austere fast working sage; fastmoving person or a horse (अश्व्यः अश्वेषु आशुगच्छन् साधुरप्यन्त वेगकारी—*Daya*.), I.74.7):

See earlier references : I.32.12, 74.7; 112.10; 117.22; 119 9; IV.28.5;

V.52.17; 61.5; VII 92.3; VIII.21.10 etc.

17. *Harinam Sthatah*, the master of vital forces; ruler of horses (हरीणां स्थातः षष्ठिष्ठातः सप्तमानाम्—*Venkata*).

18. *Aprayubhih*, by the attentive (अप्रायुधिः अप्रमादयन्ति—*Venkata*, कर्मसु अप्रमादयन् मनुष्ययुक्तेः—*Sayana*)

22. *Aryah gayam mamh amamam vi dasase*—he, the lord (अयं) gives a spacious dwelling (गयं) to the donor (दामृये)

*Gayam*—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पूजार्थं गयं गृहम्—*Sayana*).

23. *Navam*, नवम्, of the nine *pranas* or vital breaths; in this list, *Indra* is the tenth *prana*. (नवानां प्राणानां दशमम् । नवं वै पुरुषे प्राणाः —*Jaim.Br.* I.132; *Tait Ar.* V.6 9; मनुष्येषु बतमानः इन्द्रस्तेषां दशमो भवति । इन्द्रस्यऽऽत्मानं दशधाचरन्तम्—*Tait Ar.* III.11.1.

25. *Kutsaya*, for the enlightened devotee See earlier notes on *Kutsa* (कृतः = वञ्चनाम्, *Nigh.* II 20; the word *Kutsa* is derived from  $\sqrt{\text{कृत्}}$ , to cut. It is also the name of a seer. "A seer is a composer of the hymns," says *Aupamanyava*. Further, it has the meaning "to kill" only. e. g. his friend *Indra* slew drought (तत्र कृत्स्न इत्येवम् कृतते । अग्निः कृत्स्नो भवति । कृत्स्नोमानानित्योपमन्यवः । अथाप्यस्य यद्यकर्मैव भवति । तत्तत्र इन्द्रः क्षुण्ण जघानेति—*Nir.* III.11).

*Sisnathah*, destroyed (सिम्भन् त्वं सवृन्वधीः—*Sayana*).

27. *Dasasya*, of the servant; of the indisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic *yajnas* and the entire Vedic culture).

*Dasa*, दस also means the donor or giver (i.e. giver of water, जलस्य दातुः—*Daya*, on V.30.8). दत्तः सेवकः I.158.5; सेवक इव सेवः, VI 47.21;

दाताः सुप्रज्ञाः शूद्रजनाः I.158.5; दातं दातुं योग्यम्—II.12.4; दातारम्—VII.192; दातव्यं दातुः—V.30.8—*Daya*). One who serves or sees (दत्तयन्ति ददाति पश्यति ग स दासः देवकः शूद्रो वा—*unadi* V.10). Also *Dasa*, दास, a slave, is derived from  $\sqrt{\text{dā}}$ , to exhaust, he causes the works to be exhausted (दातो दस्यतेः उपदास्यति कर्मणि—*Nir.* II.17)

**Sapta-Sindhusu**, on the banks of the gliding rivers or channels (सप्तसर्पलापीलासु सिन्धुषु, तत्कृतेषु), of seven rivers like the Ganga etc., सिन्धुषु गङ्गायासु नदीषु—*Sayana*. Also as the shores of seven seas.

**Tuviraṃma**, O master of wealth (तुविन्मन् वहुधनेन्द्र!—*Sayana*)

28. **Su-Samne**, to the pious singers; for the king known as *susani*, सपानन्—*Sayana*; the name of a man in verses VIII.25.22, 50.18 and probably forms part of the strange name Varo-Susani (वरो सुपान्ने—VIII.23, 28; 24.28; 26.2) (*Merdonell and Keith*).

29. **Sthura**, it is so called because it becomes great having been collected in all measures (स्पूरः सभाषितं मातो मह्यन् भवति *Nir.* VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्पूरं राघ. कुरुङ्गस्य—VIII.4.19; Bṛhad Devata, VI.44).

For *kurunga*, see VIII.4.19.

30. **Gomatim**, land rich in cattle (name of a river in a later age) Also see:

गोमती—I.8.8

गोमती —I.48.2; 15; 113.18; 123.12; V.61.19, 79.8. VII.41.7, 80.3; VIII.5.9; 23.29; IX.62.24.

गोमतीनाम्—II.28.2.

गोमतीम्—VIII.24.30; X.75.6.

गोमतीपु—IV.21.4

गोमते—IX.77.3.

Gomati, गोमती "possessing cows", is mentioned as a river, in the नदीस्तुति or praise of rivers hymn (X.75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomati, a western tributary of Indus cannot be doubted, (*Macdonell and Keith*). The accentuation on the word Gomati, गोमतीम्, गन्तोदत्त, shows that a river is meant.

## Hymn-25

For verses 13 and 22, see Nir.V I and V.15 respectively.

2. Tana na, diffusers of riches (like the rich donors) (तना न धनानीव नेतारो—*Venkata*; तना सन्वन्ति मुकुट कटकविनेति तनानि धनानि । न श्वायै । धनानि च —*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यो नेतारो or रथयन्तो; धनानि कर्मण. कर्त्तव्येसावात् प्रयच्छन्तो—*Sayana*).

Tanaya, तनया तनयो, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. Samraja, सम्राजा=सम्राजो, perfectly resplendent, (सम्यग् दीप्तवानो).

R̥tavanau, truth-abiding ऋतवज्जानो सत्ययन्तो—*Venkata*).

Asura, असुरा=असुरो, strong (असुरो बलयन्तो—*Sayana*); also impellers by being present everywhere from within (सर्वान्तर्यामितया प्रेरकौ). Mitra and Varuna are the indwelling principles.

8. Ksatriya ksatram asatuh, both the ksatriyas, the strong

ones, acquire *ksatram*, the vigour (क्षत्रिया क्षत्रियो वसवन्तो जतं वातं साधतु क्षानशाते व्याप्नुते—*Sayana*).

9. According to *Sayana*, *Mitra* and *Varuna* preside over day and night respectively. (चक्षता महोरत्रयो व्योम्नेन तेजसा—*Sayana*).

*Gatu vit' tara*, knowers of the paths (गानु वितरा पतिशयेन मार्गवेत्तारौ—*Sayana*).

*Aksanah-cit*, before the eye can see अक्षन् उचित् चक्षुषोऽपि पूर्वम्—*Sayana*).

11 *Nayam urusyat* protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियं नाव—*Sayana* See X.4.4.6 for यज्ञियां नावम्).

12 *Sindho*, O *Visnu* or O *Sindhu*, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतृन् प्रति धनानां स्पन्दमशोत् विष्णो!—*Sayana*)

13 *Varyam*, respected or honoured by all (वार्यं सर्ववर्चनीयम्—*Sayana*). "We choose that boon, the best protection" तद्वायं वृणीमहे वरिष्ठं गोपयाम्—The word वार्यं (boon) is derived from √वृ, to choose; or else it is so called because it is the best—वार्यं वृणीते: अयापि यस्तमम्—*Nir.V* | *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. *Suryah*, सूर्यः, used for *Mitra* and *Varuna*, because *Surya* is full of vigour and impeller of all (सूर्यः सुवीर्यं सुष्टु सर्वस्य प्रेरकः—*Sayana*; सूर्यं. सुवीर्यं. —*Venkata*).

20. *Dirgha-prasadmani*, in the spacious hall of the sacred public work (दीर्घं प्रसदमनि ईक्षे दीर्घं प्रवर्तं विस्तृतं सद्मं सदनं यस्मिन् पठे—*Sayana*).

21. *Tat suryam*, that sun i.e. *Mitra* and *Varuna* (brightness of *Mitra* and *Varuna*).

22. *Rajatam harayane*, (we found) silver on him whose car

moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरयाण वातः —Nir.V.15).

*Sasamani*, सुषामणि, सुसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षन्).

*Uksanyayane*, उक्षण्यायने, some one of the name of *uksa*, उक्ष, a predecessor of Varu (*Sayana*).

*Rajatam harayane*, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षणः बलप्रदान् धीमान्, strong and brave, I 135.9; impregnator, सेचकान् V.52.3; उक्षणः सेचका. VI.16.47; सेचनकर्तारः I 64 2; उक्ष-सेचने-न्वा०; Unadi. I.159; उक्षन् महन्नाम, synonym of big or great, Nigh.III.3; also—उक्षण उक्षत्तं वृद्धिमयं; । उक्षन्त्युदकेनेति—*uksan* (sprinkling bull) is derived from √उक्ष्, meaning to grow, i.e., they grow with water —Nir XII.9.

## Hymn-26

For verse 16, See Nir.V.1.

2. Varo, O Varu! (say, Varu, this). Sayana puts the verse in the mouth of Varu—O Varu, say thus : “O Nasatyas, O Vrsana, O Vrsanvasu,...etc.”

*Mahetane*, for great riches (महेतने महते धनस्य—*Venkata*).

3. *Ati ksapah*, at the close of night, i.e. at the dawn (अति क्षपः क्षपाया प्रतिक्रमणे—*Venkata*; क्षपाया प्रतिक्रमे उप.काल इत्यर्थः —*Sayana*).

6. *Madhuvarna*, of pleasing complexion or colour (मधुवर्णा मधुवर्णो

सर्वेषां सादनशोभं करोरुक्तं—*Sayana*).

**Subhaspati**, protectors of water; Lords of rain (सुभस्पती उदकस्य भालक्षितारी, तद्वशी युवाम्—*Sayana*, उदकपती—*Venkata*).

**11. Asya vedathah**, understand its purport, understand this invocation (अस्यवेदथः शृणुत ह्यनम्—*Venkata*, अस्य तदाज्ञानं वेदथः आत्मोपनय जानीय,—*Sayana*).

For **Varuna**, **Mitra** and **Aryaman**, see earlier notes (cf VIII.25.13).

**13 Adhivastra**, with additional clothes or garments (अधिवस्त्रा उपरिनिहिते वस्त्रा—*Sayana*); having another garment over her ordinary clothes

**14. Nrpayyam**, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यन्तेतृभ्यां युवाम्यां पानव्यं योषम्—*Sayana*). See also the next verse.

**15. Visudruha-iva**, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक is arrow; विषध्रुक शरो नयति, विषध्रुं हिनस्तीति तेन यथाशूनं अभिलक्षितं देशं प्रापयति तद्वत्—*Venkata*; विषद्रुहेव । इह त्रिषामायाम् । विश्वान् हिनस्ति श्वनिनि विषद्रुहं शर । तेन यथा व्याधो मृगमभिलक्षितं देशं प्रापयति तद्वत्—*Sayana*; as a hunter by an arrow brings the deer to the desired spot).

**16. O men; invoke the messenger**, i.e., the hymn who is the best carrier of invocations (वाहिष्यो वा हवामा लोमो दूतो हुवन्नरः). Here *Nara*, नरा, means men; they repeatedly move (नृत्यन्ति) in action. *Dutah* (messenger) is derived from नृ, to be quick, or from दृ, to run, or from the causal of नृ, to keep back योदतमो ह्यनानां लोमो दूतो हुवन्नरः । नरा मनुष्या नृत्यन्ति वयम् । दूतो जवतेर्वा । द्रवतर्वा । आरवतेर्वा—*Nir.V.1*).

**17. Iso va grhe**, in the house of the worshipper (इषः युवामिच्छते)

यजमानस्य गृहे—*Sayana*, इच्छतः यजमानस्य गृहे—*Venkata*).

18. *Svetayavari*, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी, श्वेतयना यातीति श्वेतयावरी—*Sayana*).

*Svetya*, श्वेता, appears in the स्तुति hymn (Praise of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2

*Svetayavari nadinam* etc., white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतयनया नदीनां सिन्धुहिरण्य वर्तते).

19. *Svetya dhiya*, by the white river worthily praising you (*Wilson*) (श्वेतया धिया पारयिष्या हिरण्यकूलपत्न्यादुभयकुलस्मितानां प्राणिनां धनदातेन पोषयिष्या इतया नद्या—*Sayana*)

21. *Jamata*, Son-in-law.

*Tvastuh*, त्वष्टुः, O the sun; O creator; (त्वष्टुर्जामातः प्रत्युषोर्जामातः); *Vayu* is the Son-in-law (जामातः and यायो are vocatives).

*Adbhut*, O wonderful, O great.

## Hymn-27

For verse, 10. see Nir.VI.14.

1. *Purobita*, placed in the front (in literal sense); or on the east; placed on the *uttaravedi* (पुरोहितं यज्ञार्थं पुरा उत्तरवेद्यामृत्विग्निनिहितोऽभूत्—*Sayana*)

*Gravanah*, ग्रावाणः, clouds, Nigh.1.10.

**Barbhib, बहिः**, earth.

**Brahmanaspatim, ब्रह्मणस्वति**, master of sacred knowledge.

2. **Prthivim**, to the earth, to the dwelling of the worshipper (पृथिवीं इदं देवसदनं प्रति—*Sayana*).

**Osadhīb, Soma**; annual plants (शोषधीः । “उप दाहे” अतमापनकर्मा । शोषन्ति माघन्त्यमेनेत्योषः शोमः । स शोषते निघोषते वेष्टित्योषमयो प्रायाण । तान् प्रत्यागच्छति । यदा । शोषध्यः कलशायनता लताः । तां प्रदायाहि—*Sayana*).

3. **Adityasu, आदित्येषु**, the radiant cosmic rays.

**Varunesu, वरुणेषु**, vapours of interspace.

4. **Avrkam chardib, a house or abode free from thieves or robbers** (अवृक्म् । वृकः स्तेनः । तद्वद्विषम् । बाधारहितम् । तद्वच्चं छविः गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. **Mitra, Sun, O sunray.**

**Indrah Varunah, इन्द्र वरुणः**, lord of lightning and vapours.

**Adityasah, आदित्यासः**, Solar forces.

7. **Varuna**, here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवाः —*Sayana*). see also S.Br. I.8.1 for Manu's Sacrifice).

10. **Asti hi vah sajatyam isadaso devaso astyapyam**, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √आप्, to obtain, (अस्ति हि वः । सनातजातिता रक्षणदारिणी देवाः । अस्त्याप्यम् ।

माध्यमाप्नोते: —Nir VI.14).

19. *R̥tam dadha*, ऋतं दध, since you preside over the rite (ऋतं कल्याणमूर्तं गृहं दध धारयत—*Sayana*); since you uphold the house.

*Nimruci*, निमृचि, in the evening (निमृचि । मृचिर्न रथः । सूर्यस्य निमोचने नितरां गमने । सायमित्यर्थः—*Sayana*)

20. *Wilson* gives the conjunctural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (यस्य सत् ऋतवत् छदिः हे वसवः विश्ववेदसः ! उप त्वेषाम्, भवद्भिः प्रसृत्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

*Asurah*, O intelligent or all-wise; or O warriors, fighters with weapons (यसुराः प्राप्ताः संप्राम पायुधानां केप्लारो वा देवाः—*Sayana*).

21. *Atuci*, at the sunset (आदुचि । अस्तुनिर्गमनार्थः । सूर्यस्य निमोचने । साय-  
मित्यर्थः—*Sayana*).

22. *Yena Vasyah anasamahai*, येन यस्यः धनशामहे, by which we attain good prosperity or abundance (यस्यः वसीयोऽतिथयेन वसुदत्त्वम्—*Sayana*).

## Hymn-28

1. *Trimsati trayah devasah*, the thirty-three divinities For thirty three (त्रिचत्रि त्रयः or त्रयः-त्रिधात्, or त्रयः-त्रिधात्—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus+11 rudras+12 adityas+Indra+Prajapati—See Yv. XXI.28. There are 33 stomas too.

*Dvitasanan*, both kinds of wealth, i.e. cattle and money (द्विता द्वेधं च प्रयच्छन्त्यु त्माभ्यां हस्ताभ्याम् ; with both the hands, i.e. यदा पुनः पुनः , repeatedly—*Venkata*; द्विता द्विधा द्विप्रकारम् । वसनम् अस्मभ्यं धनं पशुवादिषु च प्रयच्छन्तु—*Sayana*).

2. *Vasat-kṛtāh*—*Vasat-kara* is a sacrificial exclamation.

See वपद्—VII.99.7; 100.7; X.115.9.

वापद्भुतम्—I 162.15; II.26.1; X.17.12.

वपद्भुतस्य—I.120.4

उपभुत VIII.2.2

वपद्भुति I.14.8.

वपद्भुतिम्—I.31.5; VII.14.3; 156.

3. The verse describes six directions :

apacyah, अपाच्या. from अपाची, apaci=west.

udah, उदक्=उदीच्या=north.

Ittha, इत्था, this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति शब्देनोर्ध्वं दिक् दक्षिणा च तन्निदिशति—*Sayana*).

nyak, the nadir =the downwards (न्यक् नीच्या दिक्. —*Sayana*).

Purastat, पुरस्तात् =east (पुरस्तात् प्राच्या दिक् —*Sayana*).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings (मरावा =मरता=non-offering).

5. Saptanam spatā rstayah, seven are the lances (शब्दयः सायूधविशेषाः —*Sayana*) of the seven Maruts, (सप्तमणा वै मरुतः. —*Tait Sam.* II.2 11.1;

See I.114.6.

**Sapta dyumanani**, Seven ornaments (द्युम्नानि षोडशानि कुण्डलादीन्यादरणानि —*Sayana*); also *dyumna*=food.

### Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2), Tvastr (3), Indra (4); Rudra (5), Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9), Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

**1. Babhrub**, brown in colour.

**Sunarah**, leader of the rites.

**Hiranyam**, gold ornaments.

**2. Devesu medhirab**, देवेषु मेधिरः ; wise (or resplendent) among the gods.

**Yonim a sasad**, योनिं वा ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

**3. Devesu nidhruvib**, immovably seated among the gods (निध्रुविः निरन्तरे स्थाने प्रपस्थितः —*Venkata*).

**Vasim**, iron-axe (वासी अक्षसिम् —*Venkata*).

**4. Vajram bibharti haste**, holds the thunderbolt in his hand.

5. *Tigmam ayudham bibharti haste*, hold sharp weapons in his hand, (तिग्मं शस्त्रं प्राप्स्यं विभारतु—*Venkata*).

*Jalasabhesajah*, healing medicines (जलापमयेजः सुखकरमेपजः—*Venkata*).

6. *Pathah ekah pipaya taskarah yatha*, keeps watch on the roads like a robber (तस्करः कोर इव पीपाय रक्षति यथः मार्गान्—*Venkata*).

7. *Trini ekah urugayah vi cakrame*, wide spreading (उरुगायः), has traversed the three worlds (त्रीणि विचक्रमे).

8. *Vibhih dva caratah*, by the two horses (विभिः द्वौ घो घो चरतः—*Venkata*).

9. *Ekaya saha*, with one, i.e. with Surya or the sun (एकया सूर्यया सह—*Venkata*).

10. *Upama*, of like beauty (उपमा उपमानमूती—*Venkata*).

*Sarpil-asuti*, सर्पिःप्रासुती, worshipped with clarified butter.

11. *Suryam arocayan*, सूर्यमरोचयन्, wherewith they light up the sun. The Atris recite the *Mahar Saman* (महि साम). These ten gods are the ten behaviours of mind also.

## Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (सती मह्यन्तः) i.e. greater than all that is; and none of them a young (कुमारकः) or an infant (पम्वकः), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; मयेऽस्वाय), Manu is also regarded as the universal father, the first giver of law.

## Hymn-31

The hymn is devoted to a householder and his public duties (*yajamana* and *yajna*).

1. *Pacati* ca, पचाति च, presents or prepares the sacred cake, known as *purodasa*, पुरोदास. For *Purodasa*, see III.28.2; 41.3; 52.2; IV.24.5; VI 23.7; VIII.31.2 etc.

2. *Purodasam*, cake of material gains (पदु-पुरोदासम्—*Sayana*).

*Soman*, elixir of devotional prayer.

*Asiram*, आशिरं, mixed with milk (Soma+ milk).

आशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6; IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. *Amitriya*, adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*; अमित्रियान् सन्तुभिः कृतान्—*Sayana*).

4. *Ida dhenumate*, *Ida*, food, is the devata, goddess of cows (इता मया देवता, सा धेनुभिः धनुमती भवति—*Venkata*).

*Gṛhe asascanti* dive-dive, गृहे असञ्चन्ती दिवेदिवे, in his house, perpetual abundance, accompanied by progeny and cattle (अञ्चन्ती धेनुमती) is milked day by day.

*Ida dube*, goddess of cows milks forth or bestows. (इता मन्, अस्य पटुः गृहे दिवेदिवे अहरद् दुहे देवैः दुस्यते—*Sayana*).

7. *Sravah brhat*, श्रव बृहत्, wide fame; or food in large measures

(श्रव प्रत्यन्तनाम—Nigh.II.7)

9. Udbah romasam, ऊवः रोमसम्, satisfy the claims of love; enjoying the personal union (रोमसं रोमयन्तं वृषण ऊव. योनि च—*Sayana*, pairing of couples).

10. Visuoh, विष्णोः, of the sun.

Sacabhuvah, सचाभुवः, associated with gods (देवैः सह भवनः—*Venkata*)

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहितं लताभिर्मुक्थानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां त्र्यम्बकसुवासिभिर्मुनिभिर्मनुष्यैर्वा—*Sayana*).

11. Svasti, auspiciously (स्वस्ति क्षेपेण—*Sayana*).

12. Adityanam, of the cosmic forces.

Aneha, अनेहः, faultless or sinless gifts, (यनेह इत् मयापमेव धत्तु—*Sayana*).

14. Ksetra-sadhasam, men who work or toil on farms; perfecter of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणाद्यमत्रेति क्षेत्रो यज्ञः, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. Ayajvanah, अयज्वनः infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पृत्तनाम्—*Venkata*).

**Devanam yab it manah etc.** who desires to propitiate the mind of the gods.

(यः देवानां इत् मनश्चारे । मनः एव इयसति स्तुतिभिः पूजयितुमिच्छति—*Sayana*).

**17. Yosat na yosati,** is not separated from one's own place; is never driven from his own status; he is never separated from his family (योषत् स्वस्मात् स्थानान्न विभक्तः पुषद्-कुडी न भवति । किंच न योषति पुत्राभिर्घनादिभिश्च न विभक्तो भवति—*Sayana*).

### Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

**2. Sr̥vindam,** wicked; the exploiter; the proper name of an enemy (सृविन्दं सृविन्दनामकं सत्तुम्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe—*Macdonell* and *Keith*).

**Anarsānim,** अनर्शनिम्, violent; leader of violent forces (a proper name according to *Sayana*).

**Piprum,** पिप्पुम्, the greedy; the resister (from  $\sqrt{pr}$ ,  $\sqrt{p}$ ).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्पुम्—I.101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रो:—I.51.5; VI.20.7; X.99.11; 138.3.

Pipru was repeatedly defeated by Indra for Rjgisvan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (कृष्णगर्भा—I.101 1), and as being allied with blacks (त्वं पिप्रु पञ्चाशत् वृष्णा—IV.16 13)—*Macdonell* and *Keith*.

**Ahisuvam**, अहीशुवम्, one growing like a snake or cloud; crooked.

**Apah**, the stream of virtuous thoughts

3 **Arbudasya**, of the clouds (अर्बुदस्य मेघस्य —*Sayana*), of an evil thought.

4. **Gireh adhi**, addresses to the clouds (पर्वत-मेघ, पर्वत-गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्युपति । “पर्वतो गिरिः” इतिमेघनामसु पाठात्—*Sayana*).

**Turnasam**, water (तूर्णशिमुदकम् । तूर्णशिमुदकं भवति तूर्णमश्नुते—*Nir.V.16*; *turnasam* means water, because it flows quickly (तूर्णशि न गिरेदधि—like water on a mountain; or water from a cloud).

7. **Somapah**, सोमपा, O lover of devotion; or the one who drinks Soma i.e. Indra (सोमपा सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah**, गोमत, full of wisdom, possessed of cattle (गोमत गोमितः —*Sayana*).

**Hiranyavatah**, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(वीष्णुष्टस्य नामानि । हिरण्य इत्येके षड्वीत्—*Av.XX.132.13-14*; also हिरण्यवतः धनवतः —*Sayana*).

**Asvinah**, possessor of vitality; possessor of horses (अश्विनः अश्वयुक्तान् —*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

**Idabbhih**, इदामिः, with divine words or speech, with viands (इदामि ,

अन्ने —*Sayana*).

10. *Utaye*, for the protector of world (ऋतये लोकस्य रक्षणाय —*Sayana*).

*Brbat-uktham*, a sublime hymn; greatly to be praised, i.e. Indra (बृवदुक्थं महदुक्थमिन्द्रम् —*Sayana*).

(बृवदुक्थो महदुक्थः यस्तव्यमस्मा उक्थयमिति । बृवदुक्थो वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (बृवदुक्थं हवामहे).

*Suprakarasam*, one with extended arms; one with stretched arms—सप्रकरस्तं प्रकृतं बाहुम् । करस्तो बाहु कर्मणां प्रस्तातारो—Nir.VI.17).

15. *Sunrtanam sacinam*, notable or glorious deeds or actions (सूनुतानां शोभनाणां शचीनां कर्मणाम्—*Sayana*); blessings.

17. *Panye jt*, sing or repeat praises (पन्ये इत् स्तुत्य —*Sayana*).

*Brahmanani*, the stotras or hymns; *ukthani* praises.

20. *Svadhenavanam*, स्वधेनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेनवां कीणाति—Tait. Sam. VI 1 10, 2; see also SBr., धेनवा कीणानि—*Sayana*).

*Yah tugrye saca*, which has been mixed with water, *tugryam* means water (तुग्र्ये वदके; तुग्र्या = water—Nigh.I.12).

24. *Siprine*, सिप्रिणे, of pleasing appearance; one with chin (हनुमते —*Sayana*).

26. *Vrtram*, a chain of evil thoughts,

**Aurna-vabham**, अर्जुनशामम्, a chain of obstructive forces (also the name of a enemy—*Sayana*).

**Ahisuvam**, a chain of poisonous or harmful tendencies (अहीशुवम्, also the name of an enemy—*Sayana*).

**Arbudam**, cloud; doubts and ambiguities.

**Aurnavabha**, a descendent of Urnavabhi (ऊर्जुनवभिः). It has been the name of a pupil in Brhad. Up. (IV.5 26); an etymologist in Nir. VII.15; XII.19).

29. **Prayah**, a food like Soma (प्रय. सोमरूपम्—*Sayana*).

30 **Priyamedha-stuta**, (प्रियमेधस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the R̥veda, I 139 9; VIII.5 25).

### Hymn-33

1. **Pisonga-rupam**, पिशंगरूपम्, splendid, tawny-coloured.

**Maksu**, with speed; quickly (मक्षु जीघ्रम्—*Sayana*); speedy availability.

4. **Medhyatith**, (vocative), O adorable guest.

5. **Puh-bhit aritah**, पुष्विध्वस्तः, demolishers of strongholds (पुष्वित् पुरां भेत्ता), पारितः pervading, also “य पारितः कर्मणि कर्मणि स्थिर” । प्रत्युतः स्तोमाद्— who steady in every action belongs to all, i.e. pervading all hymns— I.101.4; Nir.V.15). Also सप्रथा विज्ञापितः —I.101.4; समन्तात् प्राप्तः —II.21.3— माह् + कृ गतिप्रापणयोः —*Daya*.

6. **Smasruṣu**, समश्रुषु, in the battles or conflicts; a confident fighter in battles (समश्रुणि युद्धाणि—*Venkata*; समश्रुषु युद्धेषु । ध्रुवः ध्रुवन्त्यस्मिन्निधि ध्रुवस्तेः

स्मयु युदमिति वृद्धा वदन्ति—*Sayana*).

**Vibhuta**—*dyumnah*, possessor of vast wealth (विभूतधुम्नः प्रभूतधनः—*Sayana*).

**Cyavanah**, Over-thrower of foes. (अयनः कन्ता—VI.18.2; व्यावर्गता—II.21.36—*Daya*.) Also a seer by this name; he is the collector of hymns (अयन इति भवति । व्यावर्गता स्तोत्रानाम् । अयनमित्यप्यस्य निगमा भवति । “युवं अयनम्०” —X.39.4; Nir.IV.19)

**Puru**—*stutah*, lauded by many (पुरुस्तुतः बहुस्तुतः—*Sayana*).

**B. Mrgah**, मृगः, wild animal; also the one who traces out the enemies (मृगः शत्रूणां मन्त्रेयकः—*Sayana; Venkata*).

**Dana**, दाना, mad with heat, (दाना मदबलानीव—*Sayana, Venkata*).

**Varanah**, elephant. (मृगः दाना इव कारयः—as a wild elephant emitting the dews of passion—*Wilson*).

**Nakih tva ni gamat a**, नकिष्ट्वा नि बध्ना—no one can bind you (न कश्चित् नियच्छति—*Sayana*).

12. **Harinam sthatah**, हरीणां स्थातः, controller of horses (i e. Indra).

16. **Sastre**, in punishment (शास्त्रे शास्त्रे—*Sayana*); in discipline.

17. **Raghum**, small (रघुं लघुम्—*Sayana*)

19. “Cast thine eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female.” (*Wilson*)—Indra is supposed to say this to Asanga as a female. एवमन्तरिक्षाद्यामञ्छन् रथस्य इन्द्रः स्त्रियं वन्तं स्वदमां पुस्तबमिच्छन्तं प्लायोगि ययुयाच तयाद्—हे प्लायोगि! त्वं स्त्रीभवती, यद्यः पश्यस्य एष

स्त्रोषां घञं , उपरि मा पश्यस्ता"—*Sayana*)

**Playogi**, सायानि, a descendent of Playoga, is a patronymic of.

**Asanga**, साङ्ग, (VIII.I.33) -Asanga, in mythology, was a woman but became a man (see *Sayana* on VIII.I.34. According to *Macdonell* and *Keith*, this rendering is a blunder based on the fact that an additional verse—VIII.I.34—, tacked on to the hymn, contains the expression ससवती नारी, which has been taken to mean "his wife Sasvati, ससवती, instead of merely every woman".

### Hymn-34

1. **Amusya**, thither; yonder; the other region.

**Dhavasas**, O radiant with oblations (i.e. O *Indra*) (दिव्यवसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. **Vrsne**, to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See *Ait.Br.* II.25).

14. **Gavyani**, गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गौरुपाणि).

**Asyani**, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वारयकानि —*Sayana*).

19. **Paravatasya ratisu**, gifts from afar (पारावतस्यरातिषु देवेषु).

**Dravat-cakresu**, द्रवत्-चक्रेषु, attached to the rolling-wheeled chariot.

## Hymn-35

For verse 1, see Nir.V.5.

1. Agnina, associated with the fire-divine

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuva, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्यर्थः; *Saca* means together; वसुभिः सचा भवा, वसुभिः सह भवो—Nir V.5)

The word *saca bhuva* occurs in the first three verses of this hymn सजोपसा उपसा सयैव च—It is the refrain (the recurring phrase in verses 1-21).

सोम पिबतमश्विना—refrain in verses 1-3.

इष वो दीवदमश्विना—refrain in verses 4-6

विषां वि मतिमश्विना—refrain in verses 7-9

ऊर्जो वो दत्तमश्विना—refrain verses 10-12

आदित्यैर्षातिमन्त्रिणा—refrain in verses 13-15

सोमं सुन्वतो मन्त्रिणा—refrain in verses 16-18

मन्त्रिणा विरज्यमहवदन्—refrain in verses 19-21

आ यावन्मन्त्रिणा यतमवस्वर्षा—

महं तु मे घत्त रत्नानि दातुये—refrain in verses 22-24

16. *Brahma*, ब्रह्म, intellectual faculty.

17. *Ksatra*, राज, defence or protective faculty.

19. *Atreḥ iva*, like *atri* (अत्रि = अ + त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अधम आत्रः ; I.24.15).

*Syavasvasya*, स्यावास्वस्य, of the diseased person (स्यावास्वस्य स्यावा कुप्यन्ति स्वाजनयोऽस्वस्य, तत्सन्वृद्धौ, pertaining to black-tipped flame-like horses, —*Daya*. V.52.1; also सूर्यं लोकः —the solar region, *Daya*., —V.81 5; स्यावास्वसिदुः = the conveyance or vehicle the sun, *Nigh.*I.15.

The *Nighantu* describes the following teams or conveyances of deities or gods.

#### Deity

#### Teams of Deities (आदिष्ट उपयोजन)

- |            |                         |
|------------|-------------------------|
| 1. हरी     | pair of Hari (हरी).     |
| 2. रश्मि   | Rohita (red) (रोहितः).  |
| 3. नादित्य | Harita (green) (हरितः). |

4. मशिवन् (pair) Mules, pair of (रासनी)
5. पृषन् Goats, (घजा:).
6. मरु-मण Speckled variegated horses or antelope (पृषती).
7. उपसु pink cows, (rays) (मरुण्ये माव:).
8. सवितु- brown or bay-horses (स्यावा:).
9. बहुत्वति Of various forms; horses of this name, (विश्वस्या:).
10. नायु Niyuta horses (निमृत:).

[ (1) इन्द्रो निघृत्-निघृत्-हरणशीलो ब्रापण बीलावायवो शुक्राग्ने उघारे । मरु-घाभे वा इन्द्रस्य हरो ।

(2) रोहितोऽस्य सवृणा अग्नेर्देवस्याशवा ज्वालाः ।

(3) हरितो हरणशीला रथमयोऽसवा इवादित्यस्य ।

(4) ज्योतीरसवोराम्नेय शीघ्रमृणयोर्देवयोः तयोरशवाः । रासमारुहन्वा धाम्पसदुवास्तदङ्गाः ।  
‘मदरघदिष म मत्तमोऽभवत्—SBr. VI.I.1.11; अग्नि नमधोवेन नाप्या भवन्ति ते रासभा रतैर्नाम्ययामं गच्छति ।

(5) पूष्णः पृषिभ्या घजाः , क्षेपणक्रमाः , यैः अणेषकमैः पृषिबो स्वपरिधौ भ्रमन्ति ।

(6) मरुतामान्तरिज्य बायूनां पृषत्वोऽद्भुतवर्णा माः प्रयाहाः सस्याः ।

(7) उपसुः मरुण्यो रक्तवर्ण्याः किरणाः सस्याः ।

(8) सवितुः उदयकाकमतः सूर्यस्य श्यावा कृष्णगौरवर्णाः किरणाः सस्याः ।

(9) दृश्यते विश्वस्या अयम् ।

(10) ययो, पृथिव्या प्रचननशोतस्य निद्युतं नियमन वेगाः धानयो वा अश्वान् । ]

19 Tirah—ahnyam, at the close of the day (तिरः अह्नयम् तिरोहिते पूर्वस्मिन्—परं प्रातरस्मिन्नोषणि इति—*Sayana*); prepared at the previous day; the Soma prepared the day before and drunk at early dawn at the worship of Asvins. (*Wilson*).

20 Sargan-iva, like oblations or ornaments (सर्गानिव । आभरणानि वा हविषि वा सर्गाः, तान् यथा—*Sayana*).

24. Andhasah, of the Soma (अन्धसः सोमस्य). [अन्ध.=अन्तनाम—Nigh. II.7].

## Hymn-36

1. Uru-jrayah, Conqueror of many (वरुजयम् । वरुजयस्यः वेधं, of high speed, —*Sayana*, विस्तीर्णवापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against Isa (इषम्) which means food; but here it means food, (ऊर्जा अन्तेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊर्क्=अन्तनाम Nigh.II.7, sap vigour, strength, juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+32=56 syllables, and the seventh verse in the Mahapankti metre (8+8+7+8+8+7=46 syllables.).

## Hymn-37

1. Brahman =Brahmanas ब्रह्मद्वयान् ब्राह्मणान्,—*Sayana*).

**Sacipate**, वसोपते = कर्मपते, lord of rites.

**Vajrivah**, वज्रविः, the possessor of adamantine will power. (वज्रविः वज्रिन्—*Sayana*).

**Madhyandinasya savanasya**, at the midday solemnity.

5. **Ksemasya-prayujasca** = क्षेमस्य + योगस्य prayuja = योगः, acquisition; क्षेमः = preservation = रक्षणम् (प्रप्राप्तस्य प्राप्तितक्षणो योगस्तस्य रक्षणं क्षेमः — *Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

### Hymn-38

2. **Tosasa**, तोषासा, destroyer of foes (षद्रून् हिंसन्तो—*Sayana*; तोषसे हिनस्ति—*Sayana* on VIII.15, 11).

तोषास्तमाः —I.169.5.

तोषाते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोषय—VIII.54.8.

तोषसे—VIII.15.11; IX.45.2; 63.23.

तोषा—III.12.4.

तोषासा VIII.38.2.

6. **Gayatra-varṇānim**, followers of Gayatri; of the path of

Gayatri (गायत्रि वर्तते गायत्र्यर्णम्—*Sayana*).

10 Gayatram, the Gaytri-hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतोः स्तुतिवतोः—*Sayana*; associated with praises; possessors of praises).

### Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is Mahapankti ( $8+8+8+8+8+8=48$  syllables in general; but here  $8+6+8+8+6+8=14+30=44$  syllables (verse 1);  $7+7+8+7+7+6=42$  (verse 2);  $8+8+8+7+6+8=45$  (verse 3); and  $8+7+8+8+8+8=47$  (verse 9).

1. Nabhantam anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (समे सर्वं नभन्ताम् । नभन्ति हिता कर्मा, अन्यके भवयोर्जयः । यन्मित्रा हिंस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII 41.2. (नभन्ते वधकर्मणः—Nigh.II.19; perish, vanish.).

Rgmiyam, रघुमियम्, adorable.

5. Dakṣiṇabliḥ, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभिः वधुभिः—*Sayana; Venkata*).

7. Puru kavya, numerous sacred acts (पुरु बहुभिः काव्या कर्मणि—*Sayana; Venkata*).

8. Sapta manusah, seven men; seven priests (सप्त मानुषः सप्त वस्य स्तोतारो मनुष्याः—*Venkata*).

**Tripastyam**, triple dwelling place (त्रिपस्त्यं त्रिस्थानम्—*Sayana*).

**Mandhatuh**, मन्धातुः, for mandhatr (मन्धातुः शोभनास्वस्य मन्धातुः—*Sayana*; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविमान, i.e. one with intellectual flash or potentiality); son of Yuvanasha, युवनाश्व.

मन्धाता—X.2 2

मन्धातारम्—I.112.13

मन्धातुः—VIII.39.8

मन्धातुञ्जत्—VIII.40.12

मन्धातारं धत्तेन सद्यो दूरदेवं गमयितारं मेधाविनम्—*Daya*. on I.112.13.

9. **Trin-ekadasau**, three into eleven (3 X.II=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

**Trini**, three, three elementary regions (त्रीणि स्थानानि—*Venkata*).

**Tri-dhatuni**; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूर्णः; य उ त्रिधातुः—I.154 4; त्रिधातवः परमा मस्य गावो—V.47 4.

10. **Ayasa**, amongst men; Ayu, आयु, is a synonym of man (आयुश्च मनुष्ये—*Sayana*; *Venkata*; मनुष्याः=आयवः Nigh.II.3).

### Hymn-40

1. **Nabhantam** anyake same, may all over enemies perish; see hymn 39 also.

2. *Medhasataye*, for the participation in sacred acts or sacrifice (मिथसातये यममजनाय—*Sayana*).

*Vajasataye*, for the sake of procuring food (वाजसातये मन्त्रं नापाय—*Sayana*).

3. *Kavitvana Kavi*, कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your 'penetrating insight' (कवित्वना कवित्वेन कवी यत्तत्कर्मणि—*Sayana*).

*Bhavanam*, in the midst of battles (भराणां संग्रामाणां—*Sayana*; Nigh. II.17).

*Prachyamana*, solicited by the wise (प्रच्छयमाना कविजनैः प्रच्छयमानो—*Sayana*).

4. *Nabhaka*, pain respiser, O the Nabhakavat, (नभाक, हे नभाक, न भाकवदिन्द्राग्नौ—*Sayana*).

Rsi of the hymn is Nabhaka, नभाक, a descendent of नभाक, perhaps a patronymic. The Anukramani (index) ascribes to him three or four hymns of the Rgveda (VIII 39-41 and may be 42 also) He was an Angirasa, not a kanva (VIII.40.12).

8. *Sindhavah*, streams of thoughts.

### Hymn-41

For verse 2, see Nir.X.5

2. *Nabhakasya*, नभाकस्य, of the pain respiser; See नभाकस्य VIII.40.4.

*Sapta-syasa*, seven sisters; see also VI.61.10 (सप्तस्यसा सप्तार्षीत् पञ्चप्राणा